



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

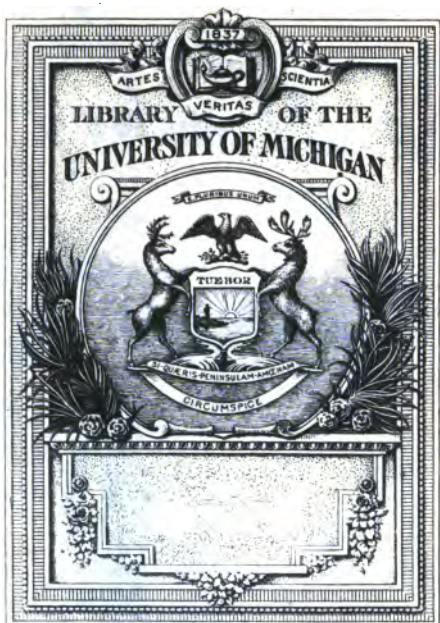
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

71
63



THORNTON & SON,
Booksellers,
21 The Broad,
Oxford.

Leslie, Charles

A. N.

ESSAY

Concerning the

Divine Right

OF

TYTTES.

By the *AUTHOR* of

The Snake in the Grass.

LONDON:

Printed for C. Brome, at the Gun, W. Keble-
white at the Swan in St. Paul's Church-yard;
E. Pool, at the Half-Moon, and G. Strahan
at the Golden-Ball in Cornhil. MDCC.

~~English~~
Mc ~~Arthur~~ ~~Thomson~~ ~~77~~
~~77~~

English
Thomson
9-18-28
7905

PRINTED (OR MADE)
IN GREAT BRITAIN

PREFACE.

THE Subject of *Tythes* is the Great *DIANA* of the *Quakers*. They have Bent their Whole Force against *Tythe*, as the likeliest Means to overthrow the Church. And herein they have Many *Abettors*. Upon whose Account, I Resolv'd to Consider of *Tythe*, in a *Discourse* by it self.

My Controversie with the *Quakers* has led me into Subjects of Different Natures, and Engag'd me among other *Parties*. As when they began to be Convinced concerning the Necessity and Benefit of the *Sacraments* of *Baptism* and *The Lord's Supper*: But stuck upon the *Administrator* to whom they should go for it: To satisfy them in this, forc'd me Directly upon the Cause of

P R E F A C E.

Episcopacy; This concerned other *Dissenters*. And received a very Angry Answer from one who Stiles himself a *Presbyterian*. Wherein I cou'd find Nothing to Reply to but *Passion* and *Personal Reflections*, therefor I let it Sleep.

The like Fate I may meet with in this, That it will be Oppos'd by others than the *Quakers*. And indeed it is for the sake of others more than the *Quakers* that I write it. Of others who shou'd have more understanding, as not being Carry'd away with that Blind *Enthusiasm* which Possesses the *Quakers*. But yet who suffer themselves to Swim down the Stream of a *Popular Sacrilege*.

Ther is nothing needful to these Men but to Rouse a little, to open their Eyes, and Consider. And not to follow a *Multitude* to do *Evil*. I

PREFACE.

iii

I have not in the following Sheets quoted any of the *Quaker-Books*, or Repeated their poor *Arguments*, which they only Pickt up and down the Highway, the Common Objections that were then Running about, and you will meet with every where; they are all *Answer'd*, tho not *Nam'd* in what follows.

But it is very observable, to what an Excess of *Fury* and *Madness* against all the *Institutions* of God, that *Spirit of Delusion* which Possess'd the *Quakers* did Hurry them. Even to Account this Part of the *Worship* of God, the *Offering* of His *Tithe*, to be a *Renouncing* of *CHRIST*, a *Denial* of his having come in the *Flesh*, and a *Mark* of *Anti-christ*. As you may see in *The Snake in the Grass* Sect. XIX.

And

And there sufficiently Answer'd. Together with their other *Designs* they had in their *Opposition* to *Tythes*, on Purpose to *Ruin* and *Destroy* the *Clergy*.

Therefor leaving these Men, I turn to More Considerable Adversaries. And first I Name *Milton*, only for his Name, lest the *Party* should say, That I had not Consider'd his Perform'ance against *Tythes*. Which has More *Wit*, but little more *Argument* than the *Quakers*.

His *Fancy* was too Predominant for his *Judgment*. His Talent lay so much in *Satyr* that he hated *Reasoning*. Or rather, he got not leave to make use of it, while he wrote for *Hire* against his own Opinion. Which Appears by what he wrote *Unbrib'd* (which Mr. *Toland* has not Reprinted)

P R E F A C E.

v.

printed) contrary to what he afterwards had a *Pension* to set up. He sacrific'd a Noble *Genius* to the *Vices* of the *Age*. He has thrown away some of his *Railery* against *Tythes*, and the *Church* then underfoot. Which Tickl'd little *Toland* to that Degree, That tho he has *Reprinted* that Precious Piece against *Tythe* call'd *Considerations touching the likeliest Means to Remove HIRELINGS*, &c. among the Rest of Milton's *SHAME*, yet he has thrust *Platches* of it into that *Life* he wrote of Milton, the most *Considerable* (we must suppose) that he cou'd find, to be Worth this *Repetition*, as *A Pulpit Divine*, a *LOLLARD* indeed over his *ELBOW-CUSHION*. And his *Sheep sit— as the Sheep in their PEWS at SMITHFIELD*. And such like

like *Contemptible WITTICISMS*,
Unworthy an *Author* of any
Name. And shew Mr. Toland's
 Judgment in Picking out these,
 to *Adorn* his *Life*, lest the *Rea-*
der might have *Over-look'd* such
Delicious Stroaks, in the Perusal
 of his *Works* !

But to Men of *Sense*, it seems ra-
 ther lik Playing of *Booby*, to Please
 those *Fools* and *Knaves* who *Hir'd*
 him to write against *Hirelings*.

Nothing else cou'd have made
 him *Submit* to set down (what
 he must know to be *False*, un-
 less we have a very Mean Opi-
 nion of his *Knowledge*) the Cry
 of the *Ignorant QUAKERS*,
 That we made Use of The *P O-*
P I S H Arguments against *Tythes*
 (which Mr. Toland likewise *Re-*
prints in the *Quotations* he *Re-*
peats in his *Life*) Whereas all
 that

PREFACE.

vii

that have any skill in these Matters do know, That the *Popish Writers* were the *First* and Great *Corrupters* of the *Doctrine* of *Tythe* (As is told *Pag.* 128, 129.) And that the *Opposers*, and not the *Defenders* of *Tythe* have borrow'd their *Arguments*. But Mr. *Milton* knew what wou'd *Please*; he *Regarded* not the *Truth*, but the *Hire*.

And knowing this, he was *Resolv'd* to Cry *Whore* first. Therefor he *Charg'd* the *Clergy* with the Name of *Hirelings*. Which if it be Meant of those who take any thing for their *Preaching*, it flies *Directly* in the face of our *Blessed Saviour*, who uses the same word concerning *Preachers*, saying that *The Labourer is worthy of his Hire*, *Luk.* x. 7. But if it be Meant (as it can
a bear

bear no other Meaning) That they are the Culpable *Hirelings* who value the *Hire* more than the *Work*: That is to be known only by Him who knows the *Heart*. And can be *Guest* at by us, only from the *Consequences*.

And for St. *Paul's* Preaching *Gratis* to the *Corinthians* and *Thessalonians*, which is urg'd by the *Quakers*: and *Milton*, it makes against them; for the *Apostle* Asserts his Right to have been *Burthenfome* as the *Apostles* of *Christ*. 1 *Thess.* ii. 6. And says, *I have Robbed other Churches. taking Wages of them, to do you Service,* 2 *Cor* xi. 8. And he gives the Reason ver. 12. *To cut off occasion from them that Desire occasion* ----- *Such are False Apostles, &c.* who had Rais'd a *Great Schism* in the *Church* of *Corinth*,

PREFACE.

ix

Corinth, Alledging that the *Apostles* sought their own *Gain* by their *Preaching*: And Endeavour'd to Make *Disciples* to *themselves* rather than to *Christ*. For which Cause he says he was glad that he had *Baptized* so few in *Corinth* (Whence the *Quakers* Argue against *Baptism* too) Lest (says he) any shou'd say, that I had *Baptized* in mine own Name. 1 Cor. i. 15. And asks them v. 13: Were ye *Baptized* in the Name of *Paul*? For the same Reason he wou'd take no *Wages* from the Church at *Corinth*, to stop the Mouths of these *Schismatical Apostles*. And says, he *Boasts* in it, 2 Cor. xi. 10. But where had been the Cause of *Boasting*, if he had only Refus'd to Exact what was None of his Due? He stands upon it to be his Due: And says,

PREFACE.

So hath the Lord Ordained, that they who Preach the Gospel, shou'd Live of the Gospel. 1 Cor. ix. 14. But says he, I have used none of these things, that is, Amongst you. And therein he Glories. He says, Tho I Preach the Gospel, I have nothing to Glory of, for Necessity is laid upon Me, Yea Woe is unto Me if I Preach not the Gospel. But ther was no Necessity laid upon him to Abate of his Right, which Christ had given to all his Ministers, of taking Wages or a Maintenance from the People to whom they Preach. And he Abating of that, for Prudential Considerations, at that time, is far from a Precedent to all other Times and Places. For the same Apostle tells us that the other Apostles did not so, and that he did otherwise, at other Times and Places. If

PREFACE.

xi

If these *Quakers* and others who Rail at *Hirelings* wou'd Imitate the *Apostle's* Example herein; And take Nothing themselves for their *Preaching*, while they (as the *Apostle*) Assert the Right of Others to it, they might have some Pretence.

But when we see *Geor. Fox* from a *Poor Journey-Man* to a *Shoemaker* in *Manchester*, from his *Leathern-Briches*, and going on *Foot*, and often *Bare-foot*, Mount, by his *Preaching-Trade*, on *Horse-back*, with his Man carrying his *Cloak* before him, to Act the *Gentle-Man*, And leave 1000 *l.* behind him for Printing of his Books, which cry out against *Hirelings* ! and say, *Freely ye have Received, freely Give* ! And when we see a Man of *Milton's* Wit Chime in with such a *Herd*,

and Help on the Cry against *Hirelings*! We find How *Easie* it is for *Folly* and *Knavery* to Meet, and that they are Near of Kin, tho they bear Different *Aspects*.

Therefor since *Milton* has put himself upon a *Level* with the *Quakers* in this, I will let them go together. And take as little Notice of his *Buffoonry*, as of their *Dulness* against *Tythes*.

Ther is nothing worth *Quoting* in his *Lampoon* against the *Hirelings*. But what ther is of *Argument* in it, is fully Consider'd in what follows.

But ther is another who has gone about his business more like a Work-Man, and Attack'd *Tythes*, with great *Subtilty* and *Learning*, it is the Famous Mr. *Selden*, in what he calls *The History*

story of Tythes. And pretends that it is Nothing else but a plain *History*, without any Design against the *Divine Right* or any other *Settlement* of *Tythes*. But then he Carries on his *Mine* under Ground, and gives such *Accounts* of them, as wou'd Effectually overthrow them.

Therefor I have Consider'd this Book of Mr. *Selden's* with more Care, as supposing it to Contain the Utmost that can be said or *Insinuated* against the *Divine Right* of *Tythes*.

Whether I have done him Justice, or not, Let the Reader Judge.

I have one thing More to *Advertise* in this Place. By what is said p. 138. it may be thought as if I were of Opinion, that

Ananias and Sapphira had neither *Vowed* nor *Promised* the *Price* of their *Lands*. Though ther is a *Caution* put against this (if observ'd) in the *Wording* of it, as it is said, *they had not FORMALLY Vowed, or Promised*. Nor is that *Averr'd* Neither, but as follows, *for ought Appears*, i. e. in the *Text*, where it is not so *Expresly* said. But I think it is *Implied*. For it is Plain by their *Answers*, that they sold their *Lands*, under the *Pretence* of Giving the *Whole Price*, as others did. How *FORMALLY* they had before *Promised* or *Vowed* this, is not said in the *Text*. Nor was ther need of it, for supposing, as I do in the place above Quoted, That they had only *Resolv'd* it in the *Thoughts* of their own *Mind*, it
was

was *Sacrilege*, after that, to *Subtract* from what was so *Design'd* and, by that, *Dedicated to God*, though none *Knew* it but *God* and *Themselves*.

Therefor I took this way, to Obviate the *Cavils* that might be Rais'd Concerning the *Formality* of their *Vow*, or *Dedication* of this *Money*; which we are Requir'd to *Shew* and *Produce* out of the *Text*. Nothing less will serve *Some Men*, upon *Some Points*! Though they will be very Loath to be Ty'd to it themselves.

For Example; That the *Sin* for which *Belsazzar* was so *Suddenly* and *Miraculously* Punished, was *Excess* in *Drinking*, of which ther is not one Word in the *Text*. But the *Sin* of *Sacrilege* is there Plainly set down.

viz.

viz. His Profaning the Holy Vessels of the Temple. Yet in the *Assemblies Annotations* (An. 1646.) upon *Dan. v. 2.* They cou'd find no *Sacrilege* in this.

No, Nor in the *Sin* of *Achan*, *Josh. vi. 17, 18, 19.* and *Chap. vii.* This was put upon *Corruptness*. Though the *Text* says Plainly that it was for taking of what was *Accursed*, that is *Devoted* and *Consecrated* to *God*, and therefor *Accursed* to any whoe soever shou'd *Inwade* it.

Neither cou'd they find any *Sacrilege* in the *Sin* of *Ananias*; only *Corruptness* there too, and *Vanity*, *Lying*, or any thing but *Sacrilege*.

These two Instances, of *Achan* in the Beginning of the *Jewish Church*, and of *Ananias* in the Beginning of the *Christian*,

an, are set in the Front, That All Might take Notice of God's High Indignation against this Sin of Sacrilege.

And it is to be Notic'd too, how Close Men that are Resoly'd can Shut their Eyes!

There is not only no Sacrilege in these Instances! But ther is not Now any such Sin as Sacrilege! Or Some Men are not Capable of Committing it! A poor Rogue may be Whipt for Stealing a Cushion or an Hour-Glass out of a Church, rather for Example sake, than that ther is any Great Matter in it, besides the Humor of Pilfering, which, in time, may lead them into our Houses! But ther are others, who can Seize upon CHURCHES, and Convert them to COMMON use. And yet, None Dare call it

CONTENTS.

<i>In Jacob.</i>	50.
VII. <i>That this was the Universal Notion and Tradition of the Gentile World.</i>	52.
VIII. <i>The Original of Tythe.</i>	84.
IX. <i>An Answer to the Objection, That Tythes are not Commanded in the Gospel.</i>	105.
X. <i>An Answer to the Objection, That no Tythes were Paid in the days of the Apostles, and first Ages of Christianity.</i>	115.
<i>The Church of Rome first Corrupted the Doctrine of Tythe.</i>	127.
XI. <i>The Tythes in England are Dedicated by Particular Vows.</i>	130.
XII. <i>The Benefit of Paying our Tythe.</i>	155.
XIII. <i>Remarkable Judgments for not Paying of our Tythe.</i>	161.
XIV. <i>Of what things Tythe is to be Pay'd.</i>	176.
XV. <i>The difference betwixt the Tythe to the Poor, And the Tythe of Worship.</i>	180.
XVI. <i>When Tythes are to be Pay'd.</i>	183.
XVII. <i>Of what Part of our Goods Tythe is to be Pay'd.</i>	187.
XVIII. <i>Who</i>	

CONTENTS.

P R E F A C E.

Concerning	{	THE Quakers <i>Excess</i> against Tythes.	Page iii.
	{	Milton <i>against</i> Tythes.	iv.
	{	Selden <i>his</i> History of Tythes.	xii.
	{	Dropping <i>the</i> Sin of Sacrilege.	xv.

. B O O K.

Sect.	Introduction.	Page
I.	Of Trust in God.	4.
II.	Judgments <i>upon</i> Distrust.	20.
III.	Of Trust in Riches.	23.
IV.	That Some Part of our Substance is Due to GOD, as an Act of Worship.	27.
V.	Of the Determinate Quantum of a Tenth.	32.
	Under the Law.	34.
VI.	Before the Law in Abram.	36.
	In	

CONTENTS.

*And their bearing Secular Employ-
ments.* 240.

CONCLUSION. 248.

*A Form of Prayer and Thansgiving,
upon the Offering of our Tythe to
the Priest. With a Blessing to be
Pronounced by the Priest upon us, or
by the Bishop upon a Priest that Of-
fers to Him.* 254.

A N

A N
E S S A Y
Concerning the
Divine Right
O F
T Y T H E S.

I N T R O D U C T I O N.

ST. *Clement* *Romans* writing to the *Corinthians* about the *Schism* which had Unhappily broken out in their *Church*, spent most of his *Epistle* to them in Guarding them against the Sins of *Pride* and *Contention*, as the Apostle *Paul* had done in both his *Epistles* to them; knowing that these were the *Roots*
B whence

An ESSAY concerning the

whence their *Schism* grew, and All *Schisms* do Grow. And that if they could once Return from their *Pride*, into the Frame of a Meek and truly *Humble Spirit*, their *Schism* would soon *Wither* and *Decay*. This is the most Effectual Method, to strike at the *Root* of a *Disease*; without this ther can be no thorow *Cure*.

This is the Method I have Chose, in the Subject I have Undertaken: To make my Entrance with some Considerations concerning that *Trust* and *Dependence* which we ought to have in *God*: The Want of which is the *Root* of all *Covetousness*, which is therefore call'd *Idolatry*, because it transfers our *Trust* from *God* to *Mammon*. And *Covetousness* is so the *Root* of *Sacrilege*, that, as no Man would Rob *God* for Nought; so can none Return from his *Sacrilege*, till he is Cur'd of that *Covetousness* which caused it: And *Covetousness* cannot be Cur'd, while we are Possess'd with that *Dis-trust* of *God*, which naturally leads to *Covetousness*, and is the Cause of it. And while we remain in that *Frame*, no *Arguments* can Pre-vail,

Divine Right of TYTHES.

3

vail, or *Charms* have Power over such an *Adder* as is *Deaf* to every thing but *Gain*.

Therefore I have begun at the *Root*. And let no Reader think this Subject of *Trust* in *God* (because it is so *Common*) unworthy of his Consideration ; for None upon Earth have it, as they ought to have : And we are to *Encrease* in it ; and that must be by often *Meditation* upon it, which, by the *Grace* of *God*, (without which we can do nothing) is the most Effectual Means to Strengthen our selves in it. However, it is Necessary to the Business I am now upon. And to offend those, as little as may be, who may think it a Needless *Preparative*, I have been very Short upon it ; and afforded them rather *Hints* and *Heads* of *Meditation*, than a *Discourse* suited to the *Import* of the Subject.

B 2

SECT.

S E C T. I.

Of Trust in God.

WHEN God Created Man, He Instituted a Worship which He commanded Man to Pay to Him, as his Creator; not that He wanted any thing from Man, but for the Happiness of Man: Because the Supreme Happiness of Man does consist in the Knowledge and Enjoyment of God.

And the Greatest Misery Man can fall into, is, to forsake God, and seek for Happiness any where else: Because, so, he must seek it where it is not to be found.

The Great Worship of God, is, our *Trust* and *Dependence* upon Him, as the Sovereign Disposer of all things in Heaven, and on Earth.

But this must be Express'd, not only with our *Lips*, but in our *Actions*.

And if we did Really *Believe* it, we would be as ready to Trust to it, where *Life* or *Estate* were concern'd, as in the smallest Matters.

But

Divine Right of TYTHES.

5

But because many may think they have it, when they have it not:

And that this *Trust* and absolute *Dependence* upon God, is apt, in our Weak Minds, to *Decay*, and *Die*; unless it be stirr'd up, and kept alive by frequent Instances, and fresh Experiments of God's Power and Protection over us;

For Want of which, (and by the Looseness of our Lives) Men are brought to look *only*, or *chiefly*, to *Second Causes*, and to *Trust* in them:

Therefore God, in his All-wise Dispensations, has Requir'd from us continual *Proofs* of our Dependence upon Him, even as to our *Subsistence*, and the very *Necessaries* of our *Life*.

I. Thus He commanded *Abram* to Quit his *Country*, and his *Father's House*, all his *Relations* and *Acquaintance*, and to travel into a strange *Country*, where He gave him *none Inheritance*, *no not so much as to set his foot on*, but to Depend wholly upon His Providence to support him. And so he liv'd, and *Isaac*, and *Jacob*, and the *Twelve Patriarchs*, as *Strangers* and *Pilgrims* upon the Earth. Acts vij. 5.
Heb. xj. 13.

Deut. viij.
3.

II. He Led the Children of Israel through a Waste and Barren Wilderness, where, for 40 Years together, He fed them with *Manna* from Heaven, and brought Water out of the Flinty Rock, *That He might make them know that Man doth not live by Bread only*; (by the Means of *Second* or *Natural Causes*) *but by every Word that proceedeth out of the Mouth of the Lord, doth Man live*: i. e. God can support by what Means and Methods He pleases, and *Second Means* have no Virtue but what they Receive from Him. Not only no *Virtue*, as to their *Qualities*, and *Operations*; But even, as to their *Quantity*, and *Increase*: Thus they who, out of *Covetousness*, or *Distrust* of God, gather'd more *Manna* than was commanded them, yet found Nothing over: And they who, not out of *Presumption*, gather'd less, yet *had no Lack*.

Exod. xvj.
18.

And to keep their Dependence continually upon God, no more *Manna* was given than for one Day at once; and Command was given to Gather no more than the Proportion allotted for one Day, which was the Full
of

Divine Right of TYTHES.

7

of an *Omer*: And that none of it should be left until the next Day. And when some, out of good Husbandry (as they thought) kept of it till the next Day, it did not Profit them, for it bred *Worms*, and *Stank*. So will our Endeavours Profit us, if God withdraws His Blessing.

The like Absolute Dependence did Christ Require in His Apostles, when He Commanded them to *Provide neither Gold nor Silver for their Journey*. Matth. x. 9. And has Instructed us, as the *Israelites* in their Daily Manna, to Pray for no more at once than the Bread of one Day: Give us *This Day*, our Daily Bread; or for our Bread *Day by Day*: And to Trust God for the *Morrow*.

III. When the *Israelites* were settl'd in *Canaan*, (besides His many *Extraordinary*, and *Miraculous* Protections over them,) He Establish'd, in their stated *Oeconomy*, several *Immediate* Dependencies upon Him, without any *Trust* to *Natural Causes*: And that not for *Once* or *Twice*, as if only for a *Trial*; but to Continue *Daily*, and *Yearly*, to signify their Absolute and Eternal Dependence upon Him, and Him only.

Exod. xxi^v.

23, 24.

I. Thus *Three Times* every Year all the *Men* in the whole Nation were Commanded to leave all their *Frontiers* Unguarded, and to come up to *Jerusalem*, to attend the solemn *Feasts* there. Here the Objection rises Naturally, That they being often, almost always in War with all their Neighbour-Nations; And these Nations knowing the Times of these their *Feasts*, when all their Country was left Destitute of *Men*, except *Jerusalem*, whither they *All* went, their Enemies shou'd watch these Times, and make Inroads upon the Country, which no Men were left to Defend.

But, for a Security from this, God Commands them to Depend wholly upon His Promise, (*v. 24.* above-quoted,) in these Words, *Neither shall any Man Desire thy Land, when thou shalt go up to appear before the Lord thy God, thrice in the Year.* Here God not only Promises that none shall *Invade* their Land, but that no Man should so much as *Desire* it, at those Times, though all the rest of the Year they were at open Wars with them.

And

Divine Right of TYTHES.

9

And pursuant to this Promise, it is miraculously observable in their Histories, that they were never invaded, in any of these Times, while they Perform'd this Command.

II. Take another Instance. Every *Seventh Year* was to be a *Sabbath*; they were neither to Plow nor Sow, *neither* Levit. xxv.
Reap that which Groweth of it self. 5, 11.

And the Objection is put, *v. 20.* *And if ye shall say, What shall we Eat the Seventh Year? Behold we shall not sow, nor gather in our Increase.* And the Answer is given in the next Verses; *Then I will Command my Blessing upon you in the Sixth Year, and it shall bring forth Fruit for Three Years; and ye shall sow the Eighth Year, and Eat yet of old Fruit, until the Ninth Year; until her Fruits come in, ye shall Eat of the old Store.*

And to this they were to Trust their very *Lives*, they were to *Starve* if it fail'd,

But if they shou'd Trust entirely to these Promises of God, then God assures them of His Blessing for it, (*v. 18, and 19.*) both to Protect their Land from their Enemies, and to Feed

An ESSAY concerning the

Feed them to the full in it: Wherefore ye shall do thy Statutes, and keep my Judgments, and do them; and ye shall Dwell in the Land in Safety: And the Land shall yield her Fruit, and ye shall Eat your fill, and Dwell therein in Safety.

But, on the other hand, if they wou'd not Trust absolutely to God, then God threatens them that the Second Causes shall not help them, wherein they Trusted; But that He can Command all the Courses of Nature, and to their Punishment, if they Disobey, as well as to their Benefit, if they Trust in God.

If they shou'd Refuse or Neglect to keep the Sabbatical Year, then God threatens them that He wou'd Banish them out of the Land, and that the Land shou'd enjoy her Sabbaths, that is, Rest from being Plow'd or Sow'd, when they were out of it, since they Durst not Trust so far in God, as to let her have that Rest He commanded, while they were in it. Thus God

Levit. xxvj.
34. 35. spake to them; Then shall the Land Enjoy her Sabbaths, as long as it lieth Desolate, and ye be in your Enemy's Land;

Divine Right of TITHES.

11

Land; even then shall the Land Rest, and Enjoy her Sabbaths: As long as it lieth Desolate, it shall Rest; because it did not Rest in your Sabbaths, when ye Dwell upon it. And again, Ver. 43. The Land also shall be left of them, and shall Enjoy her Sabbaths, while she lieth Desolate without them: And they shall accept of the Punishment of their Iniquity; because, even because they Despis'd my Judgments, and because their Soul abhorred my Statutes.

Now it is very observable how Exactly this Threatning (or Prophecy) was fulfill'd upon the Jews.

They had Neglected to Observe the Sabbatical Year; for 490 Years, in which time there are 70 Sabbatical or Seventh Years; and the Captivity in Babylon was, by God, Determin'd to that Exact Number of 70 Years, on Purpose to fulfil this His Threatning; as it is written, *To fulfil the Word of the Lord, by the Mouth of Jeremiah* (by whom God had after Threaten'd the same) *until the Land had Enjoy'd her Sabbaths; for as long as she lay Desolate, she kept Sabbath, to fulfil Threescore and Ten Years.*

^{2 Chron.}
XXXVj. 21.

III. An-

III. Another Great Instance of their Dependence upon God, was, their Years of *Jubile* and *Release*.

(1.) In the Year of *Jubile*, which was every 50th Year, all Sales of *Lands* were Determin'd, and the *Land* Reverted to the *Seller*. And the Reason is given, *The Land shall not be sold for ever: For the Land is Mine, (says God,) for ye are Strangers and Sojourners with Me.*

Levit. xxv.
23.

We are but *Tenants at Will*, and are to look upon Nothing, in this World, as our *Inheritance*: God only is the *Proprietor*, and hath given us but an *Usufructuary* Tenure, to Live upon His Land, but not to think it our own.

(2.) But the Year of *Release* was yet a Greater Trial of their Dependence upon God. This was every *Seventh* Year: And in this Year all *Personal Debts* were Discharg'd; and all the *Hebrew Bond-Men* were set at Liberty. Not only set at Liberty, but, it is Commanded, *And when thou sendest him out Free from thee, thou shalt not let him go away Empty: Thou shalt furnish him Liberally out of thy Flock,*
and

Deut. xv.
13, &c.

Divine Right of TYTHES.

13

and out of thy Floor, and out of thy Wine-Press : Of that wherewith the Lord thy God hath Blessed thee, thou shalt give unto him— And, It shall not seem hard unto thee, when thou sendest him away Free from thee, for the Lord thy God shall Bless thee in all that thou doest.

The like Reason is given for the Release of Debts; which is Requir'd, Ver. 1, and 2. *At the end of every Seven Years thou shalt make a Release : And this is the manner of the Release; Every Creditor that Lendeth ought unto his Neighbour, shall Release it, he shall not Exact it of his Neighbour, or of his Brother, because it is called the Lord's Release.* Now from Reading of this Law, the Thought Naturally arises, That it would be ill Borrowing of Money the Sixth Year. But that is obviated, Ver. 9, &c. where it is again Commanded in these Words: *Beware that ther be not a Thought in thy wicked Heart, saying, The Seventh Year, the Year of Release, is at hand; and thine Eye be Evil against thy Poor Brother, and thou givest him Nought, and he Cry unto the Lord against thee, and*
it

it be Sin unto thee : Thou shalt surely Give him, and thine Heart shall not be Grieved when thou givest unto him ; Because that for this Thing the Lord thy God shall Bless thee in all thy Works, and in all that thou puttest thine Hand unto : For the Poor shall never cease out of the Land ; therefore I Command thee, saying, Thou shalt open thine Hand wide unto thy Brother, to thy Poor, and to thy Needy in the Land. And, Ver. 8. Thou shalt open thine Hand wide unto him, and shalt surely Lend him sufficient for his Need, in that which he wanteth.

(3.) And no Use was to be taken for any Money so Lent, nor any Pledge taken for it ; or if taken, to be Restor'd before the Going down of the Sun.

Deut. xxiv.
12, 13.

If the Man be Paer, thou shalt not sleep with his Pledge ; in any Case thou shalt Deliver him the Pledge again, when the Sun goeth down.

Levit. xxv.
35, &c.

If thy Brother be waxen Paer, and fallen in Decay with thee, then thou shalt Relieve him ; yea, though he be a Stranger, or a Sojourner ; that he may Live with thee : Take thou no Usury of him ;

him, or Increase— Thou shalt not give him thy Money upon Usury, nor lend him thy Victuals for Increase.

And the Sanction given to this Law, is, (Ver. 36.) Fear thy God. They were to trust absolutely in God, in His Blessing upon their Labours; and therefore to Fear lest they should, through any Act of Covetousness, argue the least Distrust in Him, or to think that such Acts of High Charity, and Trust in God, and His Blessing upon their Obedience to His Commands, would not yield them Greater Increase than their Usury, or any Humane Methods could be Devised.

IV. As God Requird our absolute Dependence upon Him, as to Necessaries of Life, and Protection from our Enemies, in the Instances before told; so, to shew further, that it was not our own Endeavours to which we ow'd our Preservation, He Reserv'd to Himself Great Portions of our Time, to be Abstracted from all Worldly Business, and Employ'd wholly in His Immediate Service, and Worship.

1. The Stated Hours of Prayer, three times

times every Day, (Dan. vj. 10. Psal. lv. 17.) The more Devout Extended it to Seven Times a Day, (Psal. cxix. 164.) Then ther was a Morning and Evening-Sacrifice every Day. 2. The WEEKLY Sabbath, or every Seventh DAY. 3. The Feast of WEEKS, after Seven Weeks, or Sabbaths, (Levit. xxij. 15. Dent. xvj. 9.) 4. The Feast of every Seventh MONTH, which lasted for Seven Days together, (Levit. xxij. 34, 36.) 5. Every Seventh YEAR, (before spoke of.) 6. The Jubile, after Seven of the Sabbatical Years, i. e. after 49 Years. Here we have a Sabbath of Seven HOURS, DAYS, WEEKS, MONTHS, YEARS, and of seven times Seven Years. All these Multiplications of Sabbaths.

And besides all these, ther were many other Feasts, (Levit. xxij.) both Anniversary, and Occasional, which I stay not to Enumerate, because I Hasten to my Design'd Scope, that of Tythes.

As God requir'd a Weekly Seventh Part of our Time, besides many other Monthly and-Yearly Feasts and Fasts :

So

so has He, for the same Reason, (to teach us to *Trust* and *Depend* upon *Him* for All that we have or expect,) Requir'd from us (as will be shewn) a Constant *Tenth* Part of our *Substance*, as a *Yearly* Tribute; besides many other *Offerings*, *Sacrifices*, *Charities* to the *Poor*, and Occasional Expences, which He did oblige us to, in His Service; for a Constant and daily Exercise of our *Faith* in Him: Without which, it wou'd *Decay*, and at last *Die*; as a *Body* without *Daily* Food.

It is said, that the *Just* do *Live* by Rom. i. 17. *Faith*: And that they Grow from *Faith* to *Faith*. Which supposes a *Daily* Increase, and *Daily* Nourishment.

Men cannot *Live* long upon one Meal, though never so Plentiful. And a Man is not said to *Live* upon a *Dainty*, which he but seldom Tastes. What a Man *Lives* upon, is his *Daily* Food. And the *Just* cou'd not be said to *Live* by *Faith*, if they Exerted only now and then some one *Heroical* Act of *Faith*; as *Abraham's* Sacrificing his Son, and the like.

C

Nay,

Nay, they cou'd not shew such Extraordinary *Strength of Faith*, upon some Particular Occasions, if they did not *Daily* Feed upon it, and Improve it. Such *Gigantick Faith* Grows not all at once: And the *Spiritual*, as well as *Bodily Activity*, is not Improv'd without Constant *Exercise*: That is it which makes *Perfect*, in *Thoughts* as well as *Actions*, in *Faith*, in *Love*, in Every thing. A Giant refresh'd with *Wine*, shews *Miracles of Strength*: But one Draught of *Wine* gave him not that *Strength*, only stirr'd it up. So, upon some Great Emergencies, our *Faith* is stirr'd up, like *Sampson*, to Rouse it self.

But we must learn to *Fight*, before we come to the *Battel*. If we have not a *Habit of Faith*, we can never Exert Great *Acts*: And *Habits* cannot be Acquir'd, without often Repeated *Acts*. To this End were *Tythes* and *Sabbaths* Instituted, to use us to *Frequent and Daily Acts of Faith*: And till we are well us'd to these, we can never Rise to Higher. Therefore we see how Necessary it is to Us, to Improve these *small Acts of our Faith*,
and

and *Trust* in *God*: For without *Greater*, we shall hardly arrive at *Heaven*.

And, for this Reason, all this that I have said, by way of Introduction, has not been Unnecessary, nor Foreign to the Subject in hand; for which I consider that the Chief Argument against *Tythes*, is thinking them too much to Give to God, and proceeds from a *Diffidence* in Him, and a Trusting to *Second Means*, for our *Wealth* and *Prosperity*; it was necessary to Prepare the Way, by shewing how Great a Dependence God has all along Required from Us, upon Himself; and that our *Wealth* and *Health*, and all even *Worldly Prosperity*, is more to be attained by our Observance of His Commands, than by our own *Endeavours* or *Craft*: For that it is only His Blessing which maketh *Increase*, and giveth Success to whatever *Second Means*. All which was *wonderfully* Exemplify'd to Us, in the Insensible Multiplication of a Few *Loaves* and *Fishes*, by the *Blessing* of our Saviour, to Feed many Thousands. And it is such a Blessing of God upon our Honest Endeavours, which gives us *Increase*,

An ESSAY concerning the

and that in every thing, in all and every Circumstance of our Lives, though we Perceive it not, but think foolishly, that all is the Effect of our own *Industry* and *Wit*: And we *sacrifice to our Net*, (as the Prophet speaks, *Habbak. i. 16.*) to those *Second Means*, by which *our Portion is Fat, and our Meat Plenteous*.

And this *Disease* and *Blindness* is so Rooted in Mankind, that ther is nothing in the World so hard to overcome, though nothing be so Necessary.

I say, Whoever considers this, will think that this Preparative was not without Cause; and will Excuse me to Enforce this yet somewhat further, but very Briefly.

S E C T. II.

Judgments upon Distrust.

I Will therefore only add a few Instances of *God's Judgments* upon our *Distrust* of Him, in those Things

Divine Right of TYTHES.

21.

Things which He has Commanded Us.

1. He grievously Punish'd the *Israelites* Murmuring for want of Water, even when they were ready to Perish for Thirst, in a waste Wilderness, where, without a Miracle, ther was none to be had. And their several other Provocations in Distrusting His Power, though in their Greatest Extremities: Of which ther is an Admirable Recapitulation in *Psal. lxxviii.* where, *Ver. 41.* the Heighth of their Sin is summ'd up in *LIMITING the Holy One of Israel*; Stinting His Power, as if any thing were too hard for Him; and not Trusting *wholly* and *absolutely* to it, in all and every Case, wherein He has Commanded it, how *Desperate* and *Impossible* soever it shou'd appear.

And this Sin is brought down to us, and this very Example propos'd to us, *1 Cor. x. 10.* And all these Passages of the *Israelites* shewn to belong to us, and to have happen'd unto them, for Examples to us; and that they were written for our Admonition, upon whom the Ends of the World are come, *Ver. 11.*

C 3

2, Now

AN ESSAY concerning the

2. Now this Sin of which I speak, was a *Fearfulness* and *Mistrust* in the *Power* or *Promises* of *God*; of which you may Read the full Account, in *Numbers*, Chap. xiiij. and xiv. Ten of the Twelve Spies, who were sent to search out the Land of *Canaan*, were Discourag'd because of the Mighty *Giants* which they saw there, and the Strength of their High-Wall'd Towns. And upon their Report, the People also lost their Courage, and were afraid to go up against them. Which so Provok'd the Lord, that He struck these Ten Spies Dead upon the Spot; and Pronounc'd so Heavy a Curse upon the whole Congregation, that He kept them 39 Years after in the *Wilderness*, till all that whole Generation were Dead, (except only the Two Courageous and Believing Spies,) and their Children He brought into the Land. Nay, He had Destroy'd them, Children and all, and Rais'd of *Moses* a Greater Nation than they, had not *Moses* strongly Interceded for them. And it is observable that *Moses* Fasted and Pray'd as long (that is, 40 Days) to Atone for this Sin, as
for

for the *Idolatri* of the *Golden-Calf*, (*Dent. ix. 25.*) to shew that this Sin of *Distrust* in *God*, is as *Heinous* as that of *Idolatri* it self; and, no doubt, is the Reason that *Covetousness* is called *Idolatri*: For the *Covetous Man* is he that *Trusts* in his *Riches*; and *Trust* being the Highest Act of *Worship*, consequently, we make that our *God*, wherein we *Trust*.

Ephes. v. 5.
Colos. iij. 5.

SECT. III.

Of Trust in Riches.

I. **H**OW hard is it, not to *Trust* in *Riches*! And it is very easily known when we do so: For while we have that wherein we *Trust*, our Heart is at *Rest*, and we *Fear* not, But when we want that wherein our *Trust* is, we *Faint*, and are *Discouraged*. Now, Who is not *Discourag'd*, and *Fears Want*, when he has no *Money*? And, Whose Heart is not lifted up, and thinks himself secure, when he has *Money* enough? Who is not

Luk.xij.19. apt to sing the Rich Man's *Requiem*,
Thou hast much Goods laid up for many
Years; take thine Ease, Eat, Drink,
and be Merry? This made our Sa-

viour Pronounce it as Impossible for
 Mar. x. 24. those who *Trust in Riches* to enter in-
 the Kingdom of God, as for a *Camel*
 to go through the Eye of a *Needle*.
 Indeed, it is impossible for any who
 Trust in their Riches, and look from
 them for Peace Health and Happi-
 ness, so much as to Understand, or
 have the least Notion of the *King-*
dom, that is, the *Power and Govern-*
ment of God over All things: Because
 that whoever had a Just and True
 Apprehension of the *Sovereign Power*
 of the *Almighty*, must see that all *Se-*
cond Causes were so Absolutely in His
 Hands, as that they had no *Force* or
Virtue at all but what He gave them;
 And therefore, that ther was no
Trust or *Dependence* at all upon any
 of them, or all together; but upon
 their *High* and *Irresistible DISPO-*
SER alone.

Alone: For if they receive All their
Virtue from *Him*, it is His Power *A-*
lone, not *His* and *Theirs* together;
 And

Divine Right of TYTHES. 25

And He will not Give His Glory to *Another*. He must have *All* our Heart, or *None*: Therefore he said, *Ye cannot serve God and Mammon.* He is a *Jealous* God, and will admit of no *Rivals*. Isa. xlii. 8. Matt. vj. 24.

2. But this is for our Good, not that He wants our Poor Service; for if we bring any thing else to Rival *Him* in our Hearts, it is our own *Misery*; and if we place our *Love* and *Dependence* upon any thing else than *God*, we are sure to be *Disappointed*, because nothing else can afford any *Satisfaction*, not only against His Will, but there is nothing that has any *Desirable* or *Profitable* Quality, but what it receiv'd from God, not only at first, when He *Made* it, but every Minute that He *Conserves* it; without which, it would immediately fall into its first *Nothing*. So that not only he who seeks to be Happy against God's Will, in a *Direct* Manner, by *Sinning Presumptuously*, and, as it were, *Entring* the Lists against Him, *Plundering*, and *Stealing*, and *Killing*, to get *Riches*, is greatly mistaken when he thinks that the *Riches* which he has so acquir'd,

quir'd, and wherein he takes Delight, have, in themselves, any *Virtue* or *Beauty*: But God gives it them, and gives them to him for his Greater Punishment, and the Greatest of all Judgments, to give us leave to stray from God, and set up our Rest in what must Fail us, and leave us Miserable for ever. I say, this is not only the Case of those Open and Professed Sinners, before spoke of, who Provoke God to His Face; but likewise of all the *Covetous*, whom God abhorreth. Of all who Trust in their Riches, and Depend not absolutely and solely upon God for their *Daily Bread*; for all the *Necessaries* and *Comforts* of Life, and for every thing else, as well in Relation to *This World*, as *That which is to come*.

Psal. x. iij.

Of all the *Principalities* in Hell, ther is none like *Mammon*, who Dare Rival GOD to His Face; ther is none who has Rebell'd with that Success; and Made such Havock of the Souls of Men.

Therefore God has, from the Beginning, Guarded us, with Greatest Caution, against this Devil. He has
commanded

commanded him to be *Sacrific'd* upon His *Altar*, and made that a Part of the *Worship* of GOD.

S E C T. IV.

That some Part of our Substance is Due to God, as an Act of Worship.

I. **W**E are not only to *Worship* God with our *Lips*, and give Him *Praises* with our *Tongue*, Prov. iij. 9. which is but an *Inferiour* and *Contemplative* *Worship*; But He has *Requir'd* that we shou'd Pay Him an *Active Honour*, that is, *Worship* Him, with Ecclus. xxxv. 8. our *Substance*.

This is a *Necessary* Part of that *Glory* which we must give to *God*; and as much *Preferable* to *Verbal Praises*, as *Deeds* are more than *Words*. The *Psalmist* Describes this Plainly, *Psal. xcvi. 8. Give unto the Lord the Glory due unto His Name, or, The Glory of His Name*, as our *Margin* reads it. What is that *Glory*?
The

28 *An ESSAY concerning the*

The next Words shew it; *Bring an Offering, and come into His Courts.*

Exo. xxij. Hence that Command is so oft Re-
 15.
 Ch. xxxiv. peated, That None shou'd appear
 20.
 Deut. xvj. *Empty* before the Lord.

When we Approach to *Worship*
 16, 17. GOD, we must *Sacrifice* more or less
 of our *Mammon* before Him; to shew
 that we Depend upon God for our
 whole *Subsistence*, and that *Mammon*
 is not *that God*: But we offer him up
 as a *Sacrifice* to another God, to a
 Greater than he.

2Sam. xxiv. *I will not offer unto the Lord my*
 24. *God (said David) of that which doth*
Cost me Nothing.

But I will not Labour this Point
 further, because I suppose that I shall
 have none to oppose me.

For All *Christians* do Grant, that
some Part of our *Substance* is Due to
 God. Nay, this is a Notion where-
 in All *Mankind* do agree, and have
 done, at All *Times*, since the Be-
 ginning of the World. No Na-
 tion was ever so Barbarous, that did
 not *Sacrifice* to some God or other,
 And though the Outward *Typical*
 BLOODY *Sacrifices* have ceas'd
 among

among *Christians*, since *Christ*, the True and only *Propitiatory Sacrifice*, offer'd His own *Blood* for Us upon the Cross; yet, I hope, ther is not any *Christian* to be found, who thinks that we are therefore Releas'd from the Command of *Honouring the Lord with our Substance*, and Disposing of *some Part* of our *Money*, though not in *Beasts* for *Sacrifice*, yet in the *Service of God*, which never did Consist *wholly* in the *Sacrifice of Beasts*. Ther are, and ever were, other Parts of His Worship; and from which we are not Releas'd: For, as *Irenæus* proves, (*Advers. Hæres. l. 4. c. 34.*) Ther are *Offerings* and *Sacrifices* under the *Gospel*, as well as under the *Law*, that the Command is not Abolish'd; only the Species of some are Chang'd.

It being therefore Granted, That *some Part* of our *Substance* is Due to God, let us proceed to Enquire what that *Part* is; or whether God has left us wholly at loose, to give what *Part* we Please, and in what *Manner* we think fit.

2. This being a Part of God's *Worship*, it cannot be Paid, after our *Fancies*, but as God has Appointed it.

To Give *Alms* to a Poor Man, is an Act of *Charity*, and Commanded by God; But it is not a *Direct* Act of *Worship* or *Devotion*. Every Good Act we do, whether of *Mercy* or *Justice*, or any other *Morality*, is, and may be Constru'd *Consequentially* to be a *Worship* of God, as being done in Obedience to His Command: And thus every Act of our Life may be counted an Act of *Worship*, because *Whether we Eat, or Drink, or whatever we do*, we are Commanded to *do All to the Glory of God*. But all these Acts have ever been Distinguish'd from the Acts of *Direct WORSHIP*, which are to be Regulated strictly, according to the *Positive* Command of God, in *Scripture*; from which we must not Depart, either to the *Right Hand*, or to the *Left*; neither to *Add* to it, or *Diminish* from it.

1 Cor. x. 31.

Deut. v. 32.

Ch. xij. 32.

But in *General* Actions of *Morality*, we are left to the *General* Guidance of our own *Reason*, according to the *General* Directions of the *Scripture*, and

Divine Right of TYTHES.

31

and the Ordinary Assistances of the *Holy Spirit*; and to the Performance of which, General Promises are annexed.

But in the more *Direct* Acts of *Worship*, which are *All* Commanded by *Revelation*, we are Limited Precisely to what is so *Revealed*; and ther are *Particular* and *Peculiar Promises* annexed to the Performance, and a more than *ORDINARY Assistance* and *Participation* of the *Holy Spirit* of God.

Therefore, what Part of our *Substance* God has Reserv'd as a Part of His *Worship*, is not to be Reckon'd among Bare Acts of *Charity*; but must be *Offer'd* in such *Manner* and *Method* as He has Commanded.

This being Premised, we will now see whether any *Determinate Quantum* of our Estates has been Reserv'd by God, as *Sacred*, to Himself.

SECT.

S E C T. V.

Of the Determinate Number of a Tenth, under the Law.

THE *Cabalists* make many *Mysteries* in this Number. It is the Completion of all Single Numbers, and the first Number of *Increase*; by which all Nations do Multiply: And therefore ther seems to be even some *Natural* Aptitude in this Number, beyond that of any other; which forces all Mankind, without Concerting, to Multiply by it. And being thus, in many Respects, the most Perfect of Numbers; the First and Last of Numbers, comprehending all *Single* Numbers, and Multiplying them *in Infinitum*; it seems the most Fit and Proper Number, wherein to Pay our Tribute to God, who is the *First* and the *Last*, and *Multiplies* all we have unto us; by this acknowledging, that All we *Enjoy*, and all our *Increase* is His, and comes from Him.

Ther are *Cabalisms* upon this Number; as to the *Decalogue*, comprehending

hending all *Duty*; and the Ten *Candlesticks* in the *Temple*, (1 *Kings* vij. 49.) representing the Ten *Severities* and *Mercies* (as they reckon them) of God; and the *Holy Seed* is called a *Tenth*, *Isa.* vj. 13. They tell us, that ther is a *Mytholology*, not only in the *Quantum* or *Number* of the *Tythe*, but in the *Manner* of its *Payment*; viz. The *People* were to Pay the *Tenth* to the *Levites*; and the *Levites*, the *Tenth* of their *Tenth* to the *High-Priest*. They say that the *People* do represent the *Corporeal* Part of *Man*; the *Levites*, the *Animal*; and the *High-Priest*, the *Spiritual*, which is the *Highest*: And that as the *People* fed the *Levites*, by Paying their *Tythe* to them; and the *Levites*, in the same manner, fed the *High-Priest*; so, in *Man*, the *Corporeal* Part feeds the *Animal*, and the *Animal* feeds the *Spiritual*. But I leave these *Allusions*; and whatever *Truth* ther may be in them, yet I lay no *Stress* of my present *Argument* upon them. I Enquire not now after *Tythes*, upon account of the *Reasons*, either *Natural* or *Cabalistical*, for the *Fitness* of that *Num-*

An ESSAY concerning the

ber above any other. But I desire to follow *Matter of Fact*, and see what God has Appointed; for if that can be found out, it Determines our Obedience, more *Positively* and *Certainly*, than a Thousand Conjectures or Contrivances of our own.

Let me only observe, that *Ten* being the utmost Number, it is the *least* Proportion that cou'd be Reserv'd; for *Nine* wou'd be a Greater Proportion of our Goods, and *Eight* a Greater than that, &c.

But now, to follow the *Clew* of *Matter of Fact*, by which I intend to Determine this Cause of *Tyth*; It is, in the first place, very Evident, That a *Tenth* Part of all *Increase* was Reserv'd, as such, under the *Law*; And that it was to be offer'd to the *Priests*; not only as a Maintenance to them, but as an *Offering* unto the *Lord*, in the same Nature, as other *Offerings* and *Sacrifices*: The *Tyth*es of the *Children* of *Israel*, which they offer as an *Heave-Offering* unto the *Lord*.

Num. xvij.
24.

Lev. xxvij.
30.

All the *Tyth* of the *Land*, whether of the *Seed* of the *Land*, or of the *Fruit* of the *Trees*, is the *Lord's*; it is *Holy* unto the *Lord*.
Thither

Divine Right of TYTHES. 35

Thither shall ye bring your Burnt-Of-ferings, and your Sacrifices, and your Tythes, and Heave-Offerings of your Hands, and your Vows, and your Free-Will-Offerings, and the Firstlings of your Herds, and of your Flocks. Deut. xij. 6.

Here the Tythes are reckon'd in the same Rank with the Sacrifices and other Offerings, and Vows, as Holy unto the Lord: As they are again, Dent. xxvj. 13. where they are called, *The Hallowed Things*. And hence the Substraction of Tythes is called a *Robbing of God*; and that equally with the Substracting of the other Offerings of the Lord.

Will a Man Rob God? Yet ye have Robbed Me: But ye say, Wherein have we Robbed Thee? In Tythes, and Offerings. Ye are Cursed with a Curse; for ye have Robbed me, even this whole Nation. Mal. iij. 8, 9.

S E C T. VI.

*A Tenth Requir'd before the Law;
shewn in Abram, and Jacob.*

BUT now it Remains to be known whether this was a Particular Institution only to the *Jews*, under the *Law*? Or whether it had a more Ancient Rise? And how Ancient?

That it was before the *Law*, it is Evident from the Example of *Abram*,
 Gen. xiv. 20. who Paid *Tythes* to *Melchisedec*;
 Ch. xxviii. 22. and of *Jacob*, who Vow'd his *Tythes* to God.

I. But ther are Objections against these two Instances: 1. As to *Melchisedec*. It is said, That the *Tenth* Part which *Abram* gave to *Melchisedec*, was not any thing that was Due to *Melchisedec*, nor given to him under the Notion of *Tythe*, nor to him as he was a *Priest*, but that it was only a Voluntary Boon, or *Gratuity*, which *Abram* gave to him; and that it might have been an *Eighth*, a *Ninth*, a *Twelfth*, a *Fifteenth*, or any other Part *Abram* had Pleas'd.

Ans.

Ans. All this Pretence is overthrown by what is said in the vij Chapter of the Epistle to the Hebrews, where, Ver. 4. the Apostle argues the Greatness of Melchisedec above Abram, from Abram's Paying of Tythes to him. Now Consider (saith the Text) how Great this Man was, unto whom even the Patriarch Abram gave the Tenth of the Spoils. But if it had been only a Gratuity or Free Gift from Abram, it would have argu'd the Greatness of Abram above Melchisedec; for the Giver is Greater than the Receiver.

But when any thing is paid as a Tribute, or a Rent Due, it argues the Greatness of the Receiver above that of the Payer. And therefore, unless Abram paid his Tythe to Melchisedec as a Tribute Due to him, the Apostle's Argument is so far from being Conclusive, that it operates quite Contrary to that Inference which the Apostle made from it, and Proves the Greatness of Abram above Melchisedec; whereas the Apostle, in this Verse, and Ver. 7. puts it without all Contradiction, that Abram was

*An ESSAY concerning the
the Less, and Melchisedec the Greater
and the Better.*

And this was not a *Personal Comparison* betwixt them; but the *Preference* given to *Melchisedec* was in respect of his *Character*, because he was a *Priest*, whose *Office* it was to *Bless*, in the *Name* of the *Lord*. Thence *St. Paul* argues, That *without all Contradiction*, the *Less* is *Blessed* of the *Better*.

Again, *Ver. 9*. The *Apostle* argues the *Preference* of the *Melchisedecal Priesthood* before that of *Levi*, because *Levi*, in his *Father Abram*, paid *Tythes* to *Melchisedec*.

Here, 1. it is *Establish'd*, that those who *RECEIVE Tythes*, are *Greater*, and of *Higher Dignity*, than those who *PAY* the *Tythes* to them.

2. It is hence made *Manifest*, That the *Tythe* which *Abram* paid to *Melchisedec*, was *Paid* in the true *No-tion* of *Tythe*, as *Tythe*, and a *Tri-bute* which was *Due* to *Melchisedec*, as he was *Priest* of the *Most High God*. For if it had not been *Paid* as *Tythe*, how cou'd *Levi* have been said to have *Paid Tythes* in *Abram*?

And

Divine Right of TYTHES.

39

And the Word is observable, *v. 6.* *Δαδισμων*, that is, *Melchisedec* Tythed *Abram*; *i. e.* Put him under *Tythe*, or Exacted it from him, as his *Due*. The *Vulgar* Translates it, *Decimas sumpfit ab Abram*: He Took Tythes from *Abram*.

3. And because it was Part of the *Priest's* Office to Receive *The Lord's Tythe*, a *Receiver of Tythe* and a *Priest* are Terms Synonymous. Thus, in this same Chapter, *Heb. vij.* it is said, *v. 8.* *Here Men that Die Receive Tythe*; (that is, Under the *Law*, the *Priests* were *Mortal*, and therefore ther was a Necessity of their succeeding one another;) *But there*, (that is, in the Case of *Christ*, Typify'd by *Melchisedec*) *He (i. e. Christ) Receiveth them (Tythes) of whom it is witnessed that he Liveth, i. e. Liveth for Ever*, and so is not to be succeeded by any other *High-Priest*. And He Ever Liveth, to Receive our *Tythe* for Ever; that is, for Ever to be our *High-Priest*; for a *Priest*, and a *Receiver of Tythe*, are here made to be the same. *He (Christ) Receiveth them (the Tythes;)* that is, in the

An ESSAY concerning the

Language of this Text, *He (Christ) is our Priest.*

And in Repeating the same thing over again, *Ver. 23.* the Word *Priests* is put for those who are call'd *Receivers of Tythe* in the 8th *Verse*; for, speaking of the Mortality of the *High-Priests* of the Tribe of *Levi*, it is express'd thus in the 8th *Verse*, *Here Men that Die Receive Tythes*; And, *Ver. 23.* it is thus worded, *They were many Priests, because they were not suffer'd to Continue by reason of Death*, And then when, in the Comparison, the *Eternity* of the *Priesthood* of *Christ* is set forth, it is said, *Ver. 24.* *Because He continueth Ever, He hath an Un-Changeable Priesthood*: Which is Expressed, *Ver. 8.* by saying, That He *Ever Liveth to Receive Tythes*: Which is the same as being a *Priest*, as the Text runs, *But there He (Christ) Receiveth them, (Tythes) of whom it is witnessed that He Liveth.*

So that as a *Sacrificer* and a *Priest* are the same, because none have a *Right to Sacrifice* but the *Priests*, a *Receiver of Tythes* is as *Synonymous* to a *Priest*, for the same Reason, because

Divine Right of TYTHES.

41

cause none other but the *Priests* only, have any Right or Title to Receive the *Tythes* of God: For, as before-said, *Tythes* are Part of the *Offerings* to God, Part of his *Worship*, and therefore to be Paid, as such, into the Hands of his *Priests* only, as all other of His *Offerings* and *Sacrifices* were.

This shews the Folly of those who would have these *Tythes* paid to *Melchisedec* as *King*, and not as *Priest*; Because he is call'd *King* of *Salem*, as well as *Priest* of the *Most High God*.

Ans. 1. The Argument of the *Apostle*, *Heb. vij.* runs wholly upon his *Priesthood*: And Drawing a Parallel betwixt his *Priesthood*, and that of *Aaron*. And shews that our *Saviour* was a *Priest* of his *Order*, which was a *Superiour Priesthood* to the *Levitical*. He does not say that *Christ* was a *King*, but a *Priest* after the *Order* of *Melchisedec*.

And how did *Levi*, in *Abram*, pay *Tythes* to the *King* of *Salem*? Did this make all the *Posterity* of *Abram*, the whole Nation of the *JEW S*, *Subjects*, or *Tributaries* to a Foreign *King*? And why is it said, That *Levi* paid

An ESSAY concerning the

paid *Tythes*, more than any other of the *Posterity* of *Abram*?

It is Plain, That a Comparison was here made betwixt the two *Priest-hoods*; that of *Melchisedec*, and that of *Levi*. And *Levi's* Paying *Tythes* to *Melchisedec*, is brought as an Argument that the *Priesthood* of *Melchisedec* was *Superiour*: For, *Without all Contradiction*, (says the *Apostle*) *the Less is Blessed of the Better*. And thence infers, that *Melchisedec* was *Greater* than *Abram*, whom he *Blessed*: Which could not be, if he *Blessed* him only as a *King*; that is, *Wished well* to him, or *Pray'd* for him; for that an *Inferiour* may do to his *Superiour*: But to *Bless* in the *Name* of *God*, and by *Virtue* of his *Office*, belongs to *Priests*, and not to *Kings*. And of such *Blessing* the *Apostle* here *Speaks*, and *Argues* from it: Which is no *Argument*, nor *Sense*, if it be not thus *Understood*.

It is true, That originally the *Priest-hood* was join'd with the *Regal Power*, and *Kings* were *Priests*, as *Melchisedec* here. And we have many *Later Instances* in other *Nations*, of the same,

same. Whence Arose that Mistake in some, That *Tythes* were paid to *Kings*, as *Kings*; not considering that this was a *Tribute* paid to them as *Priests*. And if *Kings* have Preserv'd a *Tenth* to themselves, out of Lands they Gave to their *Subjects*, as any other *Landlord* may do; Or if *Kings* Exacted a *Tenth*, by way of *Tax*, or such a *Tax* was given to them; yet this is not the *Tythe* of *God*, concerning which we now Speak; for that, being a *Sacrifice*, was to be Given only into the Hands of the *Priests*, it being Part of our *Worship* of *God*. And such was the *Tythe* paid by *Abram* to *Melchisedec*; For how did he owe him that *Tribute*, as *King* of *Salem*? Or how was that an Expression of *Abram's* Thankfulness to *God*, for the Great *Victory* he then Obtain'd? Which Paying the *Tythe* of the *Spoils* to *God*, by the Hands of His *Priest*, was: And the *Blessing* of *God*, pronounc'd by the *Mouth* of His *Priest*, was His *Acceptance* of it, and Assurance of His *Favour* to *Abram*.

II. Mr. *Selden* endeavours to Enervate this Example of *Abram*, by Criticising

History of Tythes,
c. 1. n. 1.

An ESSAY concerning the
 ticising upon the Word *Ἀναθήνη*, Ver. 4.
 which is Translated *Spoils*. And thence
 wou'd infer, That *Abram* gave to *Mel-*
chisedec only the *Tyth*e of the *Spoils*
 which he had taken.

Answ. If this Criticism were just,
 it proves nothing but that *Spoils* ta-
 ken in *War*, are *Tythable*, as well as
 any *Profits* gain'd by our *Labours*, in
Peace.

For the Reason will hold stronger
 for the *Tything* of the Increase of our
Fields, and other Fruits of *Peace*;
 And they were more Generally Paid,
 and more Expressly Reserv'd, than the
Tythes of the *Spoils* of *War*. Though
 the *Tyth*e of *Spoils* were Paid, and ac-
 knowledg'd as Due to God, even by
 the *Heathens* themselves, as shall be
 shewn in its Place.

Therefore this Criticism of Mr. *Sel-*
den's, instead of an Objection, does
 more strongly Enforce the Obligation
 of *Tythes*, and Extends them farther
 than if the Word *Ἀναθήνη* were suf-
 fer'd to mean, what it truly does, the
First-Fruits, the *Choicest* and *Best Parts*,
 It signifies Literally, *the Tops of Heaps*;
 which being Generally the *Best* and
Choicest

Divine Right of TYTHES.

45

Choicest Part of the *Heaps* were taken for the *First-Fruits*, or *Tenths* Due to *God*, of whatever Sort; and not only the *Tenth* of *Spoils*. For *Suidas* tells us, That it means the *Tenth* of the *Product* of the *Field*, and of *Merchandise*, as well as of *Spoils*. The *Etymology*, or *Common Acceptation* of the Word, in the *Greek Authors*, having no relation at all to *Spoils*, but much rather to the Gathering in of the *Harvest*, where the *Sheaves* and *Corn* are put in *Heaps*, and the *Tythe* taken from the *Top*, or *Best* of the *Heaps*: Or (as *Suidas* gives another *Etymology* of the Word) to the *Heaps* of *Merchants Goods*, upon the *Sea-Shore*, when they are *Imported*, out of which the *Tythe* was taken, as of the *Product* of the *Fields*. But, in no Acceptation of the Word *Alexandria*, has it any sort of Relation to *Spoils*, more than to any other *Tythable* Thing; nor indeed, so much: It is apply'd to *Spoils* only in a *Secondary* and *Borrow'd* Sense; but, in the *Primary* and most *Usual* Acceptation of the Word, it is understood of *Tythes*.
But

An ESSAY concerning the

But of *Spoils*, Mr. Selden confesses, that *elsewhere* (than in this Text) it rarely occurs in this Sense.

Nor can it be Restrain'd only to the *Tyth*e of *Spoils* in this Chapter *Heb. vij.* For it is said, *Ver. 2.* That *Abram* gave to *Melchisedec* a *Tenth* Part, ~~and~~ *of All*: And this is before any Mention was made of the *Tyth*e of the *Spoils*, only in the General Description of *Melchisedec* and *Abram*. That of the *Spoils* comes in afterwards, as a Particular Instance, *Ver. 4.* and cannot, by any Necessity of Construction, Limit the ~~and~~ *of All things* in the 2d Verse of which it is said that *Abram* gave the *Tyth*e to *Melchisedec*. Though, if it did, it wou'd (as before has been said) only Prove that *Tythes* were Due out of *Spoils*; but not that they were not Due out of other things. And the Universal Custom of Paying *Tythes* out of other things, as well among the *Gentiles* as the *Jews*, (which will be shewn) is sufficiently Convincing, that nothing which can be Inferred from the Text above-quoted, can Limit the Payment of *Tythes*

Divine Right of TYTHES.

47

Tythes. only to that of *Spoils* taken in War.

Mr. Selden himself confesses, That *'Αυσία* signifieth also First-Fruits, or the Chiefest Parts, Sacred to the Gods among the Gentiles (says he) and in *ἡ ἄουσιν* hath, in that Sense, been turn'd here, by de Præcipuis, in the *Vulgar*. Thus he.

Here is a great Authority which he does not answer; That the Payment of *Tythes* mention'd in this Text, cannot be Limited to that of *Spoils* only: For, in the *Vulgar*, there is no Mention at all made of *Spoils*; but the Word *'Αυσία*, which the *English* renders *Spoils*, is more Literally Translated *de Præcipuis*, i. e. of the Chief, or Principal. In which Sense, the Text runs thus; That *Abram* gave to *Melchisedec* the *Tythe* of the Chief and Principal Things, or out of the Chief and Principal Parts. And Mr. Selden confesses, that the Greek Word *'Αυσία* does very well bear this Interpretation. Only he makes this Objection against the Sense of the Text, as render'd by the *Vulgar*; Can it be thought (says he) that he gave
Tythes

Tythes of the Best Parts only? How stands that with Giving Tythes of All? Very well; i. e. By Giving Tythes of All, out of the Best Parts; which was the Custom: And it was thought a Neglect of God, to Pay His Tythe out of the Worst Parts, and not out of the very Best. And Mr. Selden owns, that the Syriack and Arabick Translations of Heb. vij. 2. are Expressly so; i. e. That Abram gave Melchisedec the Tythe, not only of the Spoils; but of All that he had. And that this was the Ordinary Gloss of Solomon Jarchi, upon these Words in Gen. xiv. 20. Against all which he opposes, That Josephus, and the Targum of Jonathan Ben-Uziel, say, that Abram gave to Melchisedec the Tythe of the Spoils.

But this is no Contradiction to the other: For if he gave him Tythes of All that he had, he gave the Tythe of the Spoils likewise.

III. Mr. Selden (c. 1. n. 2.) squints an Objection against Abram and Jacob's Paying Tythe, as supposing them to be Priests. He supposes Melchisedec to have been Sem, and consequently an Elder, and a Superiour Priest

to *Abram*. But perhaps he thought it Inconsistent for one *Priest* to pay *Tythe* to another *Priest*, though of a Superior Order: And hence wou'd not have it thought that *Abram* paid *Tythe*, though he gave a *Tenth* Part; i. e. that he did not give it under the Notion of *Tythe*, or a *Tribute* Due to *Melchisedec*, as his *Superiour*.

But the *Superiority* of *Melchisedec* above *Abram* is largely Argu'd, *Heb.* vij. And under the Law, the *Levites* Num. xvij. were to Pay a *Tenth* of their *Tythe* to the *High-Priest*. And, if, in this Sense, *Abram* (upon Mr. *Selden's* Supposition) pay'd *Tythe* to *Melchisedec*, then *Ἀνάλω 7 Ἀνάλω*, *Heb.* vij. 4. is Literally the *Tenth* of the *Tythe*; for *Ἀνάλω*, as before observ'd, signifies *Tythe*: And so rarely does it signifie *Spoils*, that except in this Text (if it be so meant there), Mr. *Selden* can find but one Instance, amongst the *Greek* Authors, where it is taken for *Spoils*; at least, this must be Granted, that *Spoils* is but a strain'd and very unusual Signification of the Word. And *Abram*, supposing him a *Priest*, paying *Tythe* to *Melchisedec*,

E

argues

An ESSAY concerning the
 argues the *Superiority* of the *Priesthood*
 of *Melchisedec*; after which *Order*
 of *Priesthood*, and not after the *Or-*
der either of *Abraham* or *Aaron*, our
 Lord *Christ* was *Consecrated*. And
 this will Infer all that the *Apostle* ar-
 gues, from *Abrahams* Payment of *Tythes*
 to *Melchisedec*, *Heb. vii.* as much as
 if *Abram* were then a *Lay-Man*.

And he might *then* be a *Lay-Man*,
 though he were a *Priest* afterwards:
 For he was then only *Abram*; it was
 before the *Covenant* God made with
 him, and the Alteration thereupon,
 of his Name into *Abraham*, *Gen. xviij.*
 whereby he was constituted *The Fa-*
ther of the *Many Nations* of the *Faith-*
ful to come. But these Things con-
 cern not our Present Enquiry: There-
 fore let us Proceed.

Gen. xxviii
 22.

IV. The Second Instance above-
 mention'd for *Tythes*, is that of *Ja-*
cob: Against which it is Objected,
 That this was only a *Vow*.

Jacob.

Answ. It was a *Vow*; But not there-
 fore *only* a *Vow*. Men often, and
 most commonly *Vow* that which is
 their *Duty* to do, without Respect to
 the *Vow*: As, to *Vow* to serve God
 more

Divine Right, of TYTHES.

51

more faithfully than we have done before. Thus, in this same *Vow* of *Jacob's*, he *Vows* that *The Lord shall be his God*. Will any say that *The Lord* was not *his God* before?

And indeed, this of *Dedicating* the *Tithe* to *God*, was no more than a further Declaration that the *Lord* was his *God*: Because Offering of *Tithe* was a Part of the *Worship* of *God*. And therefore *Jacob* did, by this, Declare that *The Lord* only should be his *God*, because he would Offer his *Tithe* only unto *Him*.

It was the Custom of the Nations among the *Heathen*, to Offer their *Tithes* to the *God* whom they *Ador'd*: And therefore, some Offer'd their *Tithes* to *One*, and some to *Another* of their *False Gods*. But *Jacob* here *Vows* to *The only True God*, That He only shall be his *God*; and that he will Offer his *Tithes* to none other *God*, but to *Him* alone.

For to whom we Dedicate the *Tithe*, we acknowledge to have Receiv'd the other *Nine Parts* from him; of which, the Offering of the *Tenth* is a solemn Acknowledgment.

And the *Vowing* or *Dedicating* them, though *Due* before, was Customary with the *Jews*, as well as the *Heathen*; for so it is commanded, *Ecclus.* xxxv. 9. *Dedicate thy Tythes with Gladness.* And none will say, that they were not *Due* among the *Jews*, even before their *Dedication* of them.

S E C T. VII.

That the Gentiles did Pay Tythes to their Gods.

1. **T**HE Great Opposer of *Tythes*, the Learned Mr. *Selden*, cannot Deny this: But in his *History of Tythes*, cap. 3. he Endeavours to Lessen this as much as he can, by offering some of his Conjectures: 1. That they were Pay'd only by Particular *Vows*. 2. Not by any *Law* Enjoining them. 3. Not *Generally*. 4. Not *Yearly*. 5. Only to some Particular God; as, among the *Romans*, to *Hercules*, &c. 6. Only of some Particular Things, not of all our Increase, of every sort. In

In every one of which Particulars, he has been sufficiently Confuted by feveral Learned *Answers* which have been made to that Book of his. Dr. *Comber*, laſt of all, has *Collected* theſe, and *added* to them. And put that Matter (I think) paſt a Reply.

But I intend not to trouble the Reader with a Repetition of any of theſe: Becauſe what Mr. *Selden* himſelf allows is abundantly ſufficient to my Preſent Purpoſe. And indeed to Confute himſelf in every one of theſe *Heads*, to which I have reduc'd all his Pretences whereby he Endeavours to invalidate the Practice of the *Gentiles* from being a Teſtimony to the *Divine Right of Tythes*.

For However they paid their *Tythe*,
 1. Whether of *Every thing*, or only of *Some ſorts* of their Encreaſe? 2. Whether to *one* or to *more* of their Gods? 3. Whether *Annually*, or *Occaſionally*? 4. Whether *Generally*, or only the *Devouter* ſort? 5. Whether thereunto Requir'd by their *Municipal* Laws, or not? Or, 6. Whether with, or without a Particular *Vow*? Yet this remains uncontroverted, upon either

side of these Questions, That the Notion of *Tythes*, as being due unto some God or other, was receiv'd among the *Gentiles*, and that, time out of Mind; which is all the Use I have, at Present, to make of this *Custom*, or *Tradition* of the *Gentiles*. And of which I will shew the Force in summing up the Evidence.

In the mean time, let me enlarge so far as to shew the Reader how far *Selden* himself do's yield the Cause in all these Captious Questions which he puts in Prejudice to the *Divine Right* of *Tythes*.

II. But first I must obviate a Mistake which may arise from the Use of the word *Ἀπαρχαί* *First-fruits*. For tho, in the *Levitical* sense of the word, it is distinguish'd from the *Tythe*, because ther were Particular *First-fruits* distinct from the *Tythe*, Reserv'd in the *Levitical* Law, yet in the *Profane* Writings, *First-fruits* and *Tenths* are Generally understood to mean the same thing: Because, as Mr. *Selden* confesses (*c. 3. n. 3.*) the *First-fruits* were paid in the Proportion of a *Tenth* Part. And the *Tenths* were paid

paid out of the *First-fruits*, or *Choicest* of the Whole. Whence these Terms of *First-fruits* and *Tythes* became synonymous.

And tho not *Always*, yet *Often* they are taken to mean the same thing, even in the *Sacred Writings*. And the Reason is this; Ther were *Two* sorts of *First-fruits* under the *Law*; of which the one was the *Tenth*, and the other was not. The first sort we find *Levit. xxij. 9, &c.* where it is commanded, that at the Reaping of their Fields, they should bring a *Sheaf* or *Handful* of the first of the Harvest unto the *Priest*, to be offered before the Lord; and before this was done, they were Prohibited so much as to taste even of the *Green Ears*, Ver. 14.

These are called *The First of the First-fruits*, *Exod. xxxiv. 26.* But when the Full Harvest was brought in, then the *Tenth* Part of the whole was taken out of the *First* or *Choicest* Parts. And before this *Tenth* was offer'd, it was not Lawful for the Owner to Convert any of the *Nine* Parts to his own use. And therefore these *Tenths* were the *First-fruits* of the

Harvest. *First* offer'd to God before any of the Remainder cou'd be dispos'd of; and which likewise consisted of the *First* or *Principal* Parts of the *Harvest*. Thus the *Tenths* were always *First-fruits*: But the *First-fruits* were not always *Tenths*. Tho this *Second* sort of *First-fruits* were always *Tenths*. The *Præmessum* or *Præmetium* of the *Romans* before *Harvest*; and their *Flori-festum* after *Harvest*, both dedicated to *Ceres*, do resemble these two sorts of *First-fruits*.

But the *first* of the *First-fruits* were not paid out of all those things which were *Tythable*; and, in those Cases, the word *First-fruits* did express only the *Tenth*. Thus the *Tenth* of the *Tenth* which the *Levites* were to pay to the *High-Priest*, is call'd by the Name of *First-fruits*; and the Meaning of that Name is explain'd in the *Vulgar Translation* of *Numb. xviii. 26. Primitias offerte Domino, id est, Decimam partem: i. e. Offer to the Lord your First-fruits, that is the Tenth part.* And this *Tenth* is call'd *First-fruits* in the *Greek*, *Ἀπρχαί*, *Ver. 29. and 30.* In both which last *Verses* our *English* renders

renders it *the Best*, and likewise the *Vulgar, Optima & Electa*. And the LXX mean the same by *Ἀμύχαι First-fruits*; for they being commanded to be given of the very *Best*: hence the word *First-fruits* became likewise a Term for the *Best* and *Choiceest* things.

And that the *Heathen* had the same Notion of *Tythes* and *First-fruits* being the same, Mr. *Selden* do's not conceal, but gives Authority for it, and shews that their *Offerings* to their *Gods* were call'd *Δεσμοὶ ἐν Ἀμύχαι*, that is, *First-fruits* in *Tenths*. A Multitude of Authorities for this might be given; but it will not be Deny'd; and I hasten.

History of Tythes, c. 3. n. 3.

III. This being thus settl'd, I proceed to shew How far Mr. *Selden* has allow'd the *General* Notion of the *Gentiles* (and not only of *Particular Men* or some *Nations*) that the *Tythe* was due unto their *Gods*.

In his *Hist. of Tythes* c. 3. he confesses it to be the Custom of the *Gentiles*, to offer the *Tythe* to their *Gods*. And gives several Instances for Example, of the *Arabians* and *Phenicians*, in *Asia*, among whom *Melchisedec*

Tythes, a General Custom of the Gentiles.

Sedec was both a King and a Priest; the *Carthaginians* and *Egyptians* in *Africa*; and the *Grecians* and *Romans* in *Europe*. And *Chap. 10. v. 1.* he brings it as far West as *England*, and shews it to have been the Custom Here, even amongst those who had not yet received *Christianity*: as of King *Cedmalla*, about the Year 686. before he was a *Christian*, and others.

Pliny, in his *Natural History*, l. 12. c. 14. witnesses of the *Arabians*, who paid *Tythe* to their God *Sabis*. And c. 19. of the *Ethiopians*, who paid their *Tythe* to their God *Assabius*. And this they observ'd so strictly, That it was not Lawful for the Merchants to Buy or Sell any of their Goods, till the *Priests* had first taken out the *Tenth* for their *Gods*.

Plutarch, in the Life of *Camillus*, tells not only how Religiously the *Romans* observ'd the Payment of their *Tythes* to their *Gods*; but likewise that the same Regard was had to them among the *Liparians*. For when, after *Camillus's* Conquest of the City of *Veies*, the *Augurs* had made Report that the *Gods* were greatly offended

offended (tho for what they knew not) which they found by the Marks and Observations they made of their *Sacrifices*. And *Camillus* having Inform'd the *Senate*, That in the Sack-ing of *Veies* the *Soldiers* had taken the Spoil, without giving the *Tenth* to the *Gods*: And whereas the *Soldiers* had, most of them, spent or dispos'd of what they had taken, the *Senate* order'd every Man to give in upon Oath, what he had got of the *Booty*, and to Pay a *Tenth* of it, or the *Value*, if it was spent, to the *Gods*. And besides this, a *Cup* of *Gold* of eight *Talents*, to be sent to the *Temple* of *Apollo* at *Delphus*, as a *Trespass-Offering*. Towards which the *Women* brought in their *Jewels* and *Gold* of their own *Free-will* so readily, that the *Senate*, in Honour to them, gave them a *Privilege*, which before had been deny'd them, of having *Orations* in their Praise made at their *Funerals*; which formerly had been allow'd only to *Great and Eminent Men*.

And they Appointed three of the first Quality in *Rome* to carry this Pre-
sent,

*An ESSAY concerning the
sent, with the Tythes, in a Triumphant
Manner, to Delphos.*

In the Way, they were taken, and made Prize by the *Liparians*. But when brought to their City, and the Governor understanding that so Great a Booty was *Tythes* due to the Gods, he not only Restor'd it all, and sent them away with it; but gave them a Convoy of his own Ships to secure them in their Voyage, tho he was then at War with them.

The Greeks had the same Notion of the *Divine Right* of *Tythes*. Which *Xenophon* tells us, and gives a Remarkable Instance of it (*de Exped. Cyr. l. 5.*) That the *Grecian Army* whom he conducted in that Memorable Retreat, after the Death of *Cyrus*, Reserv'd a Tenth of the Money they got upon their March, by the Sale of *Captives* (notwithstanding their Great Distress) to be offer'd to *Apollo* and *Diana*. But *Xenophon* Reserv'd the *Tythe* of his Share, to be offer'd at *Delphi* and *Ephesus*. With this he built a Temple to *Diana*, and bought Lands where-with to Endow it; of which he paid the *Tythe* to her. And near the Temple
set

set up a *Pillar*, with this *Inscription*,
GROUND SACRED TO DIANA.
WHOSOEVER POSSESSETH IT,
LET HIM PAY THE TYTHE OF
HIS YEARLY ENCREASE: AND
OUT OF THE REMAINDER
MAINTAIN THE TEMPLE. IF
HE NEGLECT THIS, THE GOD-
GESS WILL REQUIRE IT.

Many more Instances might be
brought out of the *Greek* and *Latin*
Stories. But ther is no need. For Mr.
Selden owns it, not only as to these,
but the *Gentiles* in General, as before
quoted *c. 1. n. 1.* where he says, that
the *First-fruits* and *Chiefest parts* were
Sacred to the Gods among the Gentiles.
See what has been said *N. II.* of *First-*
fruits and *Tenths* being the same. And
that their *Offerings* to their Gods were
call'd *Αυτομολοι* *Αυτομαλ* *First-fruits* in
Tenths; which shews that the usual
Quantum of their *Offerings* was a
Tenth; otherwise their *Offerings* cou'd
not have got the Name of that Pro-
portion more than of any other. But
Mr. *Selden* do's acknowledge this in
the place above-quoted, *c. 3. n. 3.*
That the *Offerings* were so call'd, be-
cause

cause they were either the Tenth, or given as in lieu of so much. Therefore the Tenth was the *Quantum* which they thought was Due to the Gods. Mr. Selden, in his Review of Chap. 3. But for the Gentiles (says he) it is true, they were very devout in giving of their yearly Increase to the Honour of their Deities, according to the ATTITUDE Law *Quis est deus in exercitu, qui est, TO HONOUR THE GODS WITH THEIR FRUITS.* Which is almost Literally Prov. iij. 9. Honour the Lord with thy Substance, and with the First-fruits of all thine Increase. That these First-fruits were Tenths, is said already. And this shews that it was a Principle of the Gentiles, as well as of the Jews.

Selden's
Objections.

I. That
Tythes
were only
by Arbitra-
ry Vows.

IV. Mr. Selden would lessen the Authority of this, by giving Instances where several among the Gentiles did Dedicate their Tythe to their Gods by a Particular Vow. And would infer from thence, that Tythes were no otherwise thought Due to the Gods by the Gentiles, than as Particular Persons had oblig'd themselves by Vow; which would oblige them to any

any other Proportion, if they had *Vow'd* it.

But, 1. How came the *Tenth* to be the Common and Receiv'd Proportion which was *Vowed* to the *Gods*? And how came that so Universal a Tradition among the so far Distant Nations of the *Gentiles*? But of this I will make further Use hereafter.

2. It always was, and is Customary to *Vow* those things chiefly to which we are Antecedently oblig'd. See before. *Sett. vj. n. 4. p. 50.*

3. Mr. *Selden* himself gives many Instances, which cannot be Restrain'd only to the Case of *Vows*. Nor can what I have above-quoted out of him be Limited to *Vows*, or meant of them, with any sort of Pretence. As that the *First-fruits* were Sacred to the *Gods*, among the *Gentiles*. And the *Attique Law* to Honour God with our *Fruits*. But *Vows* are voluntary, and not Impos'd by Law. He quotes out of *Herodot.* an Instance which shews the Opinion of the *Gentiles* of the Sacredness of *Tythes*. Which was so great, as to Restrain the Soldiers of *Cyrus*, in the heat of Victory, from flying

History of Tythes, c. 3. n. 3.

flying upon the *Spoil* of the *Lydians*; only for being told, that the *Tyth* of the *City* must necessarily be first paid to *Jupiter*. How necessarily, if only by *Vow*? did the *Soldiers* *VOW* it, in the Heat of *Battle*? He tells, *Ibid.* *n.* 1. That the *Oracle* directed the *Pelasgi* to give the *Tenth* of their Gain out of *Sea-Merchandize* to *Apollo*. This was not upon the Obligation of a *Vow*. And *n.* 3. That ther was an *Inscription* at *Delphi*. "Ὁρᾶς θεῶν ἀνδρῶν ἄλγεσιν καὶ κτενέουσιν, That we should hang up our *Tythes* and *First-fruits* to *God*. This was not to oblige Men to *Vow* their *Tythes*; for *Vows* are *Free*. And in the same place he tells, that the *Offerings* to *Apollo* were called *Tythes*, because they were the *Tenth*, or in lieu of the *Tenth*. Now all *Offerings* are not by *Vow*: and therefor if *Tythes* had only been by *Vow*, they could not have Included other *Offerings*, which were not by *Vow*. When I say, *Not by Vow*, I do not mean, that the *Tythes* might not be *Vowed*; for that was Customary (as has been said) but that the *Original* Obligation did not arise from the *Vow*; which
was

was only meant as a farther Tye to what was our Duty before. Thus he mentions *n. 2. Casius a Merchant*, who vowed his *Tenths* every Year.

Omnibus hic annis, votorum more suorum.

And this was, because they were Due every Year. Of which more hereafter. N. 3. he shews that *Juno* had the Tythe of all Goods Confiscate among the *Athenians*; which therefor were call'd *anathema*. And that she gave to *Priapus*, a *Genius* of War, the Tythe of the Spoils that *Mars* shou'd gain in his Victories. Was this a VOW from *Juno*? And were Goods Confiscate, VOWS? *Diodorus Siculus* (Hist. l. 5.) tells that the *Carthaginians* being in Great Straits, did believe that that Judgment had fallen upon them, for having neglected, for some time, to pay the Tythe of All their Profits to *Hercules*, as they had us'd to do. Now, if Tythes were only Voluntary, and only by Vow, how came a Temporary Forbearance of them, to be thought so Great a Sin? For we are not Bound to Vow at all, much less

F

Always.

Always. Porphyr. de Abst. 1. 2. §. 8. p. 56. tells from Hesiod how the Gods Destroy'd an Irreligious People called *Thoës*, because they did not Pay their *First-fruits* as they ought. Now to suppose that they *Vow'd* it, and did not Pay it, is *Arbitrary* and *Groundless*: and therefor it remains evident that they thought the *Tythe* Due to their Gods, antecedent to any *Vow*.

Mr. Selden, in the Chapter before-quoted, N. 3. relates an *ARABIAN* Law, wherein every Merchant was bound to give the *TENTH* of his *Frankincense* to their God *SABIS*, which his Priests Received: Neither might any Sale be made of it, till that was Paid. Thus he. And it cannot be said that this was only by *Vow*. The like is to be said of the *Attique* Law, which Mr. Selden likewise mentions, and I have before Quoted, *ἐκ τῆς ἀρχαίας Ἀποκρίσεως*. But I have over-prov'd this Point. And what I have said will, in effect, satisfy the 2d of the Objections which I have collected out of Mr. Selden against *Tythes*. Which is,

V. That

Divine Right of TYTHES. 67

V. That *Tythes* were only *voluntary* among the *Gentiles*, but not *Enjoin'd* by any *Law*.

2d Obj.
That
Tythes
were not
Paid by any
Law, among the
Gentiles.

1. I have just now mention'd some *Laws* which *Mr. Selden* himself has *Produc'd*, enjoining of *Tythes*, and that with such a *Penalty*, as that the *Owner* had not *Liberty* to *Sell* or *Dispose* of any of his *Goods*, till the *Tythe* was first taken out of them for the *Gods*. And when the *Tythe* was paid, then the *Remainder* was thought *Sanctify'd* to the *Use* of the *Owner*; But till then, it was esteem'd the *Greatest Profanation* and *Impiety* to touch any thing of it; the whole being *Reputed* as *Sacred* to the *Gods*, till, by the *Offering* of the *Tenth*, the *Rest* were *Releas'd* to the *Use* of the *Owners*. And this *Notion* was so *General*, as to occasion that *Proverbial* Description of a *Wicked Person*, "A.D. 1. 1. 1. to eat of that which had not been sanctified by the *Gods* having had their *Part* first taken out of it.

2. But supposing ther had been no *Municipal Laws* enjoining of *Tythes*, the *Argument* will come the *stronger*

to my Purpose; which is, to shew this to have been a Receiv'd *Tradition* among the *Gentiles*. From whom they had it, is to be enquir'd afterwards. But if they thought the *Tythes* so sacred to the *Gods*, that they made Conscience of Paying them, without the Compulsion of any *Temporal Law*, this shews the Notion which they had of *Tythes* to be from an Higher Original than any *Municipal Laws*; and that they thought them to be Due *Jure Divino*.

3d Obj.
That
Tythes
were not
Paid Gene-
rally.

VI. The Third Objection is, That though *Tythes* were Paid, and that very frequently, which Mr. *Selden* cannot Deny; yet he wou'd have you believe that they were not Paid *Universally*: and so wou'd bring the Notion of them no higher, than the Custom of this or that Particular *Town*, or *People*.

And truly, if from the Neglect of Paying them, an Argument can be brought against the Use of them, it will lie as severely against the *Jews* and *Christians*, as against the *Heathen*. For the *Jews* had so far neglected the Payment of their *Tythe*, that not only

Divine Right of TYTHES. 69.

ly some Particular Persons, or a Few of them, but the *Whole Nation* was Mal. iij. 9. Cursed for it. And amongst those who call themselves *Christians*, there are many, too many, who have lost the whole Notion of them, as any *Due* or *Tribute* to *God*; and therefore seize on them, and think them Disposable by *Human Laws*, as any other *Goods* or *Chattels*.

Inſomuch that there Remains greater footsteps of the *Divine Right* of *Tythes* among the *Gentiles*, than is to be found at this day in many Parts of *Christendom*.

But how *Universal* wou'd Mr. *Selden* have the *Tradition* of *Tythes* among the *Gentiles*? He has own'd it (as shewn above) in the *Grecians* and *Romans* (each of whom were once almost the whole of the then known World) in the *Carthaginians* and *Phœnicians* before them; among the *Egyptians*, *Arabians*, *Ethiopians*, and *Gentiles* of *Britain*, the *Remotest* and most *Barbarous* Part esteem'd of the World then. How much farther wou'd he have had this *Tradition* carry'd?

AN ESSAY concerning the

But though it was in all these Nations of the World, yet he would have it, that it was but with a *Few* in these Nations. And from this only Reason, that I can imagine, That you shou'd suppose, notwithstanding there are many Authorities in *History* of the *General Custom* and *Laws* for *Tytbes*, yet that they were Paid by no more than those who happen'd to be Named in *History* for Payment of their *Tytbe*; though that be told only *Occasionally*, to Illustrate other Occurrences. As if I shou'd make an Argument, that none ever pay'd *Tytbe* in *England*, no, nor *Rent*, whose Names are not in *History* for Paying of such *Rent* or *Tytbe*.

Hist. of Tythes,
c. 3. n. 1.

Ibid. n. 3.

How, otherwise, can Mr. Selden get off even from that degree of *Universality*, which himself is forc'd to allow, while he endeavours to Lessen it all he can? It was so *Customary*, that he confesses, the *Tytbes* of *Hercules*, among the *Romans*, was a *Proverb* to express vast Riches: then they were not a *Few* who offer'd *Tytbe* to him, And among the *Grecians*, *Apollo* was call'd *Διονύσιος*, i. e. *Crown'd with Tythes*,

Divine Right of TYTHES.

71

Tythes, because of the Great Quantities of *Tythes* which were offer'd unto him. And ther were Publick *Inscriptions* at *Delphi*, sacred to him, commanding or exhorting to bring their *Tythes* thither, *i. e.* rather than to another God. For they were at liberty to offer to what God they pleas'd.

Nay, this *Custom* was so very General, that to *Tythe Augmentum* was us'd to mean the *Consecrating* of any thing to God. And, for the same Reason among the *Romans*, the Best and Choicest Parts were call'd *Edecumata*, and *Ibid. n. 1.* *Decumanum* meant the Greatest and Fairest, as *Fluctus Decumanus*, *Scuta Decumana*, *Decima unda*, &c. because the *Tythes* were paid of the Best and Choicest Parts.

But Mr. *Selden* cannot Deny the *Custom* (N. 1.) where after giving particular Instances, he says, Thus in Italy the *Custom* was to Pay and Vow *Tythes* to their Deities, and continu'd in use till the later times of the Empire. And (N. 4.) That the *Grecians* USED to *Tythe* their Spoils of War to the Gods. *ΕΘΙΣΤΕ ΤΗΝ ΕΛΛΗΝΙΣΤΙΚΗΝ*

AN ESSAY concerning the

ἡ δὲ ἀρχαία τῆς Ἑλλάδος. *It was a Greek Custom to Consecrate the Tythe of their Abundance or Encrease, to the Gods. And Mos erat Herculi Decimam profanari, among the Romans. It was the Custom to Dedicate Tythes to Hercules.*

Mr. Selden having told all this, gives such an Answer, as cou'd not have been expected from him. *It was a Custom* (says he) *Some time.* This is such a *Jest*, as they call a *Bull*. If it was but *Some time*, it was not a *Custom*: for, it is only the *Often* doing of a thing that makes it a *Custom*. But that may be a *Custom* to a *Few* Men, which is not so to *Many* Men. And was it Mr. Selden's Meaning, that it was only a *Custom* with a *Few* Men? No: he yields in the same place, that *Many Men did so* (says he) *the Examples before taken out of Story make that plain.* So that this is Gain'd undeniably, That it was a *Custom*; and that of *Many Men*, in *Many Nations* of the *Gentiles*. Which will be sufficient to the Purpose for which I have Produc'd it. Therefor I proceed no further in it, at this time; but

but Refer the Reader, who Desires a more thorough Disquisition of this Point, to the *Answers* before mentioned to Mr. *Selden's Hist. of Tythes*. Where he will find Authorities abundant and undoubted, of the *Universality* of this *Custom* among the *Gentiles*. But Mr. *Selden* himself having afforded sufficient for the Use I have to make of it; I chuse to Insist upon the Concessions of this Great *Enemy* of *Tythes*, that no Reader may have any suspence as to the Authorities Produc'd. And now I proceed to the 4th Objection.

VII. Mr. *Selden* finding he cou'd not Resist, though he Gainsay'd the *Universal Practtice* of the *Gentiles* in offering their *Tythe* to their *Gods*, seeks to weaken this Authority by ^{4th Obj.} *That Tythes were not paid Yearly.* Insinuating upon his Readers, that they were not paid *Yearly*, only now and then, as People pleas'd to *Fancy*. c. 3. n. 4.

But he gives no *Reason* or *Authority* for this. For indeed ther was none to be given. Nor can I imagine what (besides *Prejudice*) cou'd have prompted him to say this (for I can not

An ESSAY concerning the

not think he did believe it) unless it be that several are found who have *vowed TENTHS* to the Gods upon Particular Emergencies, the Gaining of a *Victory*; a Prosperous Return to *Merchants* by Sea; or the like.

But this Proves no more against *Annual Tythe*, than a Tenant's making a *Present* to his Landlord, over and above his *Yearly Rent*, in Acknowledgment for some Particular Favour done him; is a Proof that he Paid no *Yearly Rent*.

Or, as before has been said, a Man may *Vow* the *Tenth* which he *Owes*, as well as a *Second* or a *Third Tenth* which is merely *Voluntary*.

But what Reason cou'd Mr. *Selden* have given, or any on his Behalf, why *Tythes* shou'd be Due *one Year*, and not *another*?

The Notion which all the World ever had of *Tythes*, was, as a *Tribute* or *Acknowledgment* to God, for what he had Bestow'd upon us; and to Procure his further Blessings upon us. I know no other Notion that any Man can have in offering of his *Tythes* to God.

But

But this Reason holds as well for one Year as another. And to say that this was only to be for *one Year*, is foolishly Precarious.

Besides, Mr. Selden himself do's abundantly confute this Rash Assertion of his own, in what I have before Quoted out of his *Review* of the 3d Chapter, where he says, *That the Gentiles were very Devout in giving of their YEARLY Increase to the Honour of their Deities.* And that their *Thalysa*, which was their Feast immediately after Harvest, in Honour of *Ceres*; and their *Haloa*, about the same time, which was the like Devotion to Her and to *Bacchus*, and their several *Dionysia*, did spend no small part of their YEARLY Fruits of Corn and Wine; besides other Feasts of less Note, which were to the same Purpose. Thus Mr. Selden, confessing these Feasts to have been YEARLY. The same must be understood of what he says c. 1. n. 1. of his *History*, *That the First-fruits were sacred to the Gods among the Gentiles*; that is, The First-fruits of every Year: and not only of one Year, that wou'd be Ridiculous.

Ibid.

Ibid. c. 3. n. 1. he Quotes an ancient Inscription to *Fortune* made by *Taurinus* in Honour of his Father *Casius*, who paid his *Tythes* to the Goddess *Fortune*; speaking of which, he says, *Omnibus hic annis*; i. e. That he paid his *Tythes* to her every Year. And N. 3. he tells, out of *Herodotus*, that the Inhabitants of *Siphnus* gave YEARLY *Tythes* of their Mines to *Apollo*: And from *Callimachus*, that YEARLY *Tythe* was brought to *Delos* for the same God. Multitude of the like Instances may be brought. But let these, of Mr. *Selden's* own bringing, now suffice.

5th Obj.
That
Tythes
were only
paid to
some Parti-
cular Gods.

VIII. Mr. *Selden* offers another Blow, as he thought it, against the Divine Right of *Tythes*, by alledging, which he does very Groundlessly, That *Tythes* were not Pay'd, as Due to the Gods, among the *Gentiles*, because they were not offer'd to the Gods in General, but only to some Particular God. As he makes the *Tythe* of the *Romans* to be almost wholly paid to *Hercules*; by whom, he says, they understood *Mars*.

But

But this *Pretence*, or *Innuendo*, has as little *Truth*, as it has *Consequence* in it. For the Question is not, To *which* of the *Gods* the *Gentiles* did pay their *Tythe*? But whether they Pay'd it to any of them? And if they Pay'd it to *Any* or *All* of their *Gods*, it shews their Opinion, that *Tythes*, as *Sacrifices*, were Due to the *Gods*. For *All* did not *Sacrifice* to the same *God*, nor *always* to the *Gods* in *General*; but most commonly to some *Particular God*, to whom they Devoted themselves. And the same is to be said of offering their *Tythes*. The *Romans* might Dedicate them most frequently to the *God of War*; and the *Greeks* to *Apollo*, the *God of Learning*: but this was not *Exclusive* of the other *Gods*, as if none of them had any Right to *Tythes*, but only *Hercules* or *Apollo*. On the Contrary, Mr. Selden himself confesses, c. 3. n. 11 That the *Romans* and their next Neighbours did not *Tythe* only to *Hercules*, but sometimes also to *Other Deities*; of which he there gives several Instances, as of the *Pelasgi* that transplanted themselves into *Italy*,
who

who sent their *Tytbe* to *Apollo* at *Delphi*. Of *Camillus*, who likewise gave the *Tenth* of his *Spoils* to *Apollo*. Of *Posthumius*, who spent 40 *Talents* of the *Tytbe* of his *Spoils*, after his Victory against the *Latins*, upon *Sacrifices* and *Prayers*, in Honour of the *Gods*; and with what Remain'd, built a *Temple* to *Ceres*, *Bacchus*, and *Proserpina*. At other times also, on the *General Worship* of the *Gods*, such a *Tytbe* was spent, says *Mr. Selden*; and *n. 4.* he owns again, That *Tytbes* were sometimes *Generally given* to the *Gods*, without any *Particular Design'd*, among the *Grecians* as well as the *Romans*; and Quotes several *Examples*; which, for brevity, I omit, thinking this *Point* sufficiently *Prov'd*, That *Tytbes* were not only offer'd to *Heracles* or *Apollo*, but to other *Gods*, and to the *Gods* in *General*. And so I pass to the 6th and last *Objection*.

6th Obj.
That
Tytbe
was not
pay'd of All
things.

IX. The Last Effort against the Practice of the *Gentiles*, in Offering *Tytbes* to their *Gods*, is what *Mr. Selden* often insists on; and that is, That *Tytbes* were not paid out of all things, but only of some *Particular things*, according

Divine Right of TYTHES.

79

according to the *Custom* of Particular Places. By this means, if he cou'd not hinder *Tythes* from being *Jure Divina*, he wou'd Curtail them in *Quantity* as much as he cou'd: And by bringing in the Dispute which things were *Tythable*, might open a Door to *Un-Tythe* every thing; at least, render it very *Precarious*.

But if the End of offering *Tythes* to God can be no other (as has been said) than a Due Acknowledgment for the Past *Encrease* which God has given to our Labours, in whatever Vocation; and to Implore the Continuance of His Blessing upon our After-Labours: This Reason must Reach to all things which we have Received from God, or expect to Receive from Him. *Solomon* determines it of *All* things. *Prov. iij. 9. Honour the Lord with thy Substance, and with the First-fruits of ALL thine Encrease. ALL Encrease*, of whatever sort. And the same was the Notion of the *Gentiles*, even as confessed by *Mr. Selden*. He tells us, *c. 3. n. 1.* That they *Tythed* their *Estates*, their *Substance*. *Tâ, idâ*, which is every thing that they

they had. N. 3. *All their Estates. Which General Words Include all the Particulars that can be nam'd. And it is Impossible to Name them All. Yet let us see what Particulars Mr. Selden has occasionally nam'd in this same Chapter. He names N. 1. the Tenth of Fruits, of Money gotten by Sales, and of Spoils of War. Of such things as made Accession to their Estates. Of Sea-Merchandize. N. 3. Of Mines, Merchandize, and all Goods Confiscate. N. 4. The Tenth of what the Cooks in Athens kill'd for Meat. N. 5. Of Frankincense. And lastly, the Instance he gives, N. 3. of that Conscientious Whore Rhodopis, who sent to Delphi as many Spits, for Use in Sacrifice, as the Tythe of that Gain which she made of her Body came to. This shews the Notion they had of all Encrease paying Tythe. And therefore Mr. Selden had no Cause to be so unreasonably angry, as he was N. 2. with Paulus Diaconus, for that Saying which he has transmitted to us of Festus's, viz. *Decima Quaeque Veteres Diis suis offerebant.* i. e. *That the Antients did offer all sorts of Tythes, or Tythes of all**

all sorts of things, to their Gods. As to the Vindication of Paulus Diaconus, I Refer to the Learned Answers before mentioned, and 'what I have hereafter Quoted out of Dr. Spencer. But as to this Saying of Festus, it is no more than what Mr. Selden has given Instances of in this same Chapter; and which, if he had consider'd, he wou'd have Refrain'd, at least, Conceal'd his violent Concern against that Authority of Festus, for paying Tythe of All things, as to cry out, No such matter. Some did, and only sometimes, and of some things, and most usually to some Gods only. All of which Particulars have been consider'd already.

Let me only add, and close up this Head with an Authority out of Dr. Spencer, who Abus'd a great deal of Learning to justify an Unhappy *Nostrum* of his own, viz. That the *Institutions* of the Law of God were Deriv'd from the same *Customs* Prior among the *Gentiles*. That ther were such Customs, as of *Sacrifices, Tythes, &c.* among the *Gentiles* Prior to the Law of *Moses*, is Granted: But their *Original* was not from the *Gentiles*,

(as Dr. *Spencer* very grossly mistakes it.) The *Gentiles* had Retain'd, and withal Corrupted the Primitive Institutions of *Sacrifices*, of *Tythes*, &c. which were given by God to *Adam*, and the *Patriarchs* before the *Flood*. These were Reviv'd in the Law of *Moses*; but not therefor borrow'd from the *Gentiles*, from whose Customs the *Jews* were commanded to Abstain.

But God wou'd not Forsake his own Institutions because the *Gentiles* did Retain them; though they Abused them to the Worship of *False Gods*. But to think that *Sacrifices*, which were ordained as Types of the *Sacrifice of Christ*, had their Original from the *Gentiles*; and that God, in Compliance with their *Idolatry*, did Institute *Sacrifices* under the Law; and gave *Christ* himself to be *Sacrificed*, (which some, of Great Name, have lately Asserted, perhaps misled by this wild Notion of *Spencer's*;) this is to overthrow the whole Foundation of our Religion, giving it no Higher a Rise than the Imaginations of wicked Men: And instead of the Devil's Aping

Aping of God in his Institutions, this, by a Blasphemous Inversion, makes God to Ape the Devil, and borrow from him the whole OEconomy of His Worship and Religion. But this is a Subject I have Treated of elsewhere; only thus much I thought necessary, in this Place, because Dr. Spencer is not to be Quoted without a Caution, lest we might seem to Approve his Errors, while we make use of his Learning. He has effectually Prov'd (though to the evil End before mentioned) that Tythes were universally Pay'd among the Gentiles, even before the Law of Moses; and vindicates the above Quotation out of Festus.

That the Ancients did offer the Tythes of All to their Gods. i. e. All of them; of All things; to All their Gods; and Always, or in the ordinary Course of their Religion. And that R. Montacute had sufficiently vindicated this Testimony of Festus from the Cavils of Scaliger.

Hæc Testimonium, Decima quoque Veteres, Diis suis offerebant. His enim aperte docet adyraz, ναύτα, αὐτῶν, ναύτα. Antiquos Omnes, eorum Omnia, Diis Omnibus, & Omnino, vel Ordinaria Religione Decimasse. Huic Testimonio tutius imitamus, quod R. Montacutus illud à Scaligeri convitiis tam Docte vindicaverit, & fæmè fideiq; sua Pristina restituerit. (Dissert. cont. Scld. c. 4. p. 412, 413, &c.)

To which Spencer adds this of Montacute, viz. That some have been found in History, who did not Sacrifice : but none, in All the Annals of Time, who did not Pay Tythes. Nor was this strange, since Tythes were as frequent among the Heathens, as Altars, First-fruits, Vows, Oblations, or Idols.

Positivis hisce, negativum unum Authoris illius (ib. p. 454. & 574.) adjungam Testimonium. Nonnulli Auctores, qui non sacrificarunt, in Historiarum Exemplis inveniuntur; Nulli vero per omnium temporum Annales, Auctores reperiuntur. Nec mirum, cum Decimæ non minus frequentes apud Ethnicos, quam Altaria, Primitiæ, Vota, Oblationes, & simulacra fuerint. Spencer. de Leg. Heb. l. 3. Dissert. 1. p. 620.

S E C T. VIII.

The Original of Tythes.

I. IT is now time to see how far upwards we can Trace the Practice of *Tythes*; that, if possible, we may find its Beginning. Ther is no Account how it Began among the Gentiles. It was time out of mind with them; as ancient as any thing which their Histories Contain'd. The Attique Law before mention'd, for Paying of *Tythes*, is said (as Mr. Selden tells us, *Review* c. 3.) to have come

come from *Triptolémus*: and he was Co-temporary with *Moses*.

But this cannot be the *Original* of *Tythes*; for we find them long before. And it is not unlikely (says Mr. Selden c. 3. n. 5.) but that the Ancient and most known Examples of Abraham gave the first ground both to them (the *Phœnicians* in *Asia*; and from them to the *Carthaginians* in *Africa*) and to the Europeans, so sometimes to Dispose of the Tenth of their Spoils of War to Holy Uses. Whether this Tenth was only of Spoils of War, or whether only paid Sometimes, has been spoke to. But we are now following the Track of this Universal Custom of *Tythes*, to see if we can come to the Beginning of it.

Melchisedec is the first of whom express Mention is made that he Received *Tythes*. He is the first likewise whom we read of call'd by the Name of *Priest*. Yet none doubts but that ther were *Priests* before. As little can we doubt but *Tythes* were pay'd before. For his *Tything* of *Abram* is not mention'd as the Introduction of any New Custom; which, if it had been

then *Nem*, wou'd have been told, else who had known what it meant? But, on the contrary, the *Apostle* argues *Heb. vij.* (as we have seen) that this *Tythe* was paid as a Tribute due to *Melchisedec*; as he was Priest of The most High God: and thence infers the Greatness of *Melchisedec* above *Abram*. And this shews undeniably that the Notion of *Tythes*, as Due to the Priests, was known before that time: For otherwise *Abram* cou'd not have pay'd them under that Notion; which *St. Paul* says he did.

This *Melchisedec* Mr. *Selden* supposes (*c. i. n. 2.*) to have been *Sem*, the Eldest Son of *Noah*. So that we must pass the *Flood* to search for an Higher Original of *Tythes*. And of this Dark time we have no History remaining but that only of *Genesis*. And that is very Brief, and touches but upon Few things; being chiefly Design'd to Deduce the Genealogy of *Israel* from the Beginning of the World.

Yet, even in that short Summary, we have no obscure Light given us as to *Tythes*, with some other of the after *Judaical* Rites, As, the Difference

rence of *Clean* and *Unclean Beasts* and *Fowls*, Gen. vij. 2. That the *Clean* were only to be offer'd in *Sacrifice*, c. viij. 20. That the *Fat* of the *Sacrifice* was Particularly to be offered; and the *Firstlings* to be the *Sacrifice*, Gen. iv. 4.

Some *Rabbies* Pretend that the whole *Mosaical Law* was before the *Flood*; and only Reviv'd under *Moses*. That I will not undertake. But we cannot Deny a Great Part, as the *Sacrifices*, &c. And some as *Arbitrary* as any in the *Levitical Law*, as that of *Clean* and *Unclean Beasts*, &c.

2. But now, as to that of *Tythes*. We find, in the first place, the General Notion of *Honouring the Lord with our Substance*, i. e. offering to Him some Part of our Increase, Gen. iv. 3. and 4. And 2dly, That ther was a *Determinate Part* appears from the *LXX Translation* of Gen. iv. 7. οὐκ ἔστιν ὁρθῶς, ὡς προσέταξεν, ὁρθῶς δὲ καὶ διέλας, ἀμάρτυς; ἀκούσας. i. e. If thou hast offer'd aright, but hast not divided aright, hast thou not sinned? hold thy peace.

The Authority of this *Translation* is supported by its being so frequently

Quoted in the *New Testament*; even where it seems to add to the *Hebrew* Text. As in that most Remarkable Prophecy of our *Saviour*, Psal. xl. 6, *A Body hast thou prepared me*. Which is not now found in the *Hebrew*. And this is put instead of that Expression in the *Hebrew*, *Mine Ears hast thou bored*, Which is not mentioned; but the other, according to the LXX, is Quoted, *Heb. x. 5*.

Some Prefer the LXX Translation before the Present *Hebrew* Text, which they say has suffer'd some Detriment in the several Captivities and Persecutions of the *Jews*: but, that the LXX Translation was made out of the *Hebrew* while it was Pure and Uncorrupted. I will not Desire to press this so far: only let the LXX Translation stand as, at least, the Best *Comment* now extant of the *Old Testament*. And this cannot be Deny'd to it, it being Generally Quoted, not only by the *Apostles*, but the Fathers of the first 400 Years. And as to this present Text, *Gen. iv. 7*, it is Quoted literally as I have set it down, according to the LXX, in *St. Clem. Rom. Ep.*

Ep. ad Corinth. n. 4. in *Irenæus* adv. *Heres.* l. 4. c. 34. and in others of those Primitive Fathers. *Tertullian* adverf. *Judeos*, n. 2. fays, that God Rejected the Sacrifice of *Cain*, because *Quod Offerebat, non recte Dividebat* : i. e. He did not Divide aright that which he Offered. And this is more Intelligible than our Tranflation, which gives no Account of the Reason why God Rejected the Offering of *Cain* ; but the LXX do's, and the Primitive Fathers, who followed it, viz. That *Cain* did not Divide aright, that is, he did not offer the full *Quantum* which he ought. And the Council of *Hifpalis*, An. 590. enjoining the Payment of Tythes, applies this of *Cain*, and fays, That whoever do's not Pay his Tythes, *Prædo Dei est, & Fur, & Latro ; & Maledicta quæ intulit Dominus (n̄) Cain non recte Dividenti congeruntur* ; i. e. He is a Thief, and a Robber of God ; and the Curfes which God inflicted upon *Cain* for not Dividing aright, are laid up in ftore for him — *Qui non omnia Decimaverit — who do's not Pay Tythe of all things.* This fhews that the Sin
of

of *Cain* was in not offering the full *Quantum* of his *Fruits*: and that that *Quantum* was a *Tenth*. And the *Apostle* seems to give the same Account of *Cain's Sin*, *Heb. xj. 4.* where he says that *Abel* did offer *παιονα θυονα* a *Larger Sacrifice*: *Plurimam Victimam*, as the *Vulgar* renders it. And *Grotius* (*in loc.*) says, that the Sense of this *Text*, according to the *LXX* was, that *Cain* did not offer of the *Best*, or else that he gave a *Less Proportion* than the *Tenth*. Which (says he) from the *most Ancient Ages*, was the *Portion due to God*. And that the *Footsteps of it are everywhere to be found in the Greek and Latin Histories*.

Aut certe
minus De-
cimā.
Quæ ab
Antiquissi-
mis Seculis
Dei Portio.
Gen. xiv. 20.
xxviii. 22. Vestigia etiam manent in Græcis Latinisque Historiis
passim.

Mr. Selden (*v. 1. u. 3.*) would have *Cain's Sin* to lie only as to the *Quality* of his *Sacrifice*, in not offering of the *Best*: but not at all as to the *Quantity*, as if ther had been any *Quota Pars*, or *Certain Quantity* noted; and that *Cain* had given *Less*. But this is wholly *Precarious*; he offers not so much as any *Pretence* that shou'd limit this *Sin of Cain's* to the *Quality*

Divine Right of TYTHES.

91

Quality only, without any Respect to the *Quantity* of his Offering. Whereas, on the contrary, the *Quantity* is *Chiefly*, nay *Only*, noted in this Text. For not *Dividing* aright, which is the *Sin* Charged upon *Cain*, respects only the *Quantity*. The *Quality* is 'not to be *Divided*. And if ther was no *Quota Pars*, no certain *Quantity* Required, then could not *Cain* have been Charg'd with offering *Less*. For where ther is no *Law*, ther is no *Transgression*.

3. Now then it Remains that ther was a *Quota Pars*, and that it was *Enjoin'd*. Let us next Enquire, who it was that *Enjoin'd* it. And that must be either *Adam*, or God immediately. For ther were none other Superior to *Cain*. Ther may be a third way supposed; and that is, That *Cain* did *Vow* such a *Quantum*, and that he did not offer so much as he had *Vowed*. But this is *Gratts dictum*. And if he had *Vomed* a *Tenth* part by Chance, at that time, next time it might have been an *Eleventh*, *Twelfth*, *Fifteenth*, or any other Part. And the Notion of a *Tenth* Part, as Due to

to God, cou'd never, from thence, have Descended to all *Ages* and *Nations*, as we see it has done. It had been the same, if *Adam* had Enjoin'd a *Tenth*, only out of his own Head, by Chance; and to oblige only for that time. That cou'd never have been the Foundation of so universal a Practice. But if *Adam* did Enjoin it as a *Law*, to continue for ever among All his Posterities, it will have a very Great Obligation, beyond that of the *Rechabites*. And, in the next place, it cannot be Imagin'd that *Adam* shou'd make such a *standing* and *Universal Law*, without Directions from *God*. For such we must suppose all the *Laws* which *Adam* gave to be.

4. But chiefly considering, that this was a Part of the *Worship* of *God*: and *God* has always Prescrib'd the Methods of His own *Worship*: and left it not to our wild *Imaginations*, to Invent what Means and Ways of *Worship* we thought fit: Which wou'd be as *Various* and *Foolish* as every Man's *Fancy*, and wholly Unworthy the *Majesty* of *God*; who has ty'd us up, that we shou'd go neither to the
Right

Right hand nor to the *Left*, neither *Add* nor *Diminish* in Matters of *Worship*, but Adhere solely to what He has Commanded. The Contrary of which, that is, making our own *Imaginations* the *Rule* and *Standard* of our *Worship*, is Properly *Superstition*: which God Declares that He hates. And though these Declarations are in the *Scriptures*, yet the Reason of them is Eternal, and Binding from the Beginning, before the *Scriptures* were wrote.

5. And we cannot Imagine but that God gave *Adam* Directions concerning His own *Worship*. Shall we say that *Sacrificing* was a Pure Invention of *Adam's*, or of *Cain* or *Abel's*?

What Reason can any Man give, why *Killing* of a *Beast* shou'd be thought a Giving it to God, or a *Worship* of God? Why *Burning* of it? Why the *Fat*, which we find noted in *Abel's* Sacrifice? And why a *First-ling*? But ther is more than this. *Sacrifices* were Appointed as *Types* of *Christ* our True *Passover*, who is *Sacrificed* for us. And *Adam* cou'd have no Knowledge of *Christ*, but by *Revelation*, which was given to him,
Gen.

Gen. iii. 15. And therefor without a *Revelation* he cou'd not have Invented *Sacrifices* to Represent and Exhibit the *Death of Christ* to come. Or if he had Invented it, yet he cou'd not have Appointed it, as an Act of *Worship*, without Express Command of God. For all Acts of *Worship*, are *Means* of Grace, whereby God do's Convey His Grace to Us; and has oblig'd Himself, by His Promise, so to do, when ther is not a *Failing* on our Part. Now God cannot be Oblig'd but by Himself. And therefor if any Man take upon him to Appoint any *Worship* of God, he do's thereby Pretend to *Limit* God; and appoint Him *Means* whereby He shall be Obliged to Convey His Graces, upon such *Termes*, and *Conditions*, as we Pleas to Chast out for Him. And this is an High Blasphemy.

6. Some foolishly apply this to In-different *Ceremonys* appointed by the Church, in the *Worship* of God: Which are nothing els but observing that Order and Decency in the service of God which the *Apostle* has Commanded but no Part of the *Worship* it self. Circumstance

cumstances of *Time, Place, Habit, Gesture, &c.* are Inseparable from *Publick Worship*. And the Determination of these, by a Lawful Authority, we call *Ceremonys*: Which have no other Vertue but the Command of such Authority. Nor are they appointed as any *Means of Grace* at all, whereby any *Grace*, either *Ghostly* or *Bodily* is Convey'd to Us. If the wearing of a *Surplice* (for example) using the *sign the Cross*, or any other *Ceremony*, were appointed to Heal *Diseases*, Allay *Storms*, save from *Fire*, help *Women in Labour*, Chase away *Devils*, or to Convey any *Vertue* to *Soul* or *Body*; then wou'd such *Ceremonys* become Utterly Unlawful; because they were appointed as *Means of Grace*, to Convey such *Graces* to Us; which it is not in the *Power of Man* to Appoint.

7. This small Digression I thought necessary, in this Place, to obviate the foregoing *Objection* which might be made against what I have said of its not being in the *Power of Man* to *Invent* or *Appoint* the *Worship* of *God*. And this do's sufficiently shew, that *Sacrifices*

crisces were neither of *Adam's* Invention, nor of his Appointment, otherwise than as he had Received Commandment for it from *God*; and Deliver'd the same to his Children. * As *Peter Comestor* says, that *Adam*, by the Spirit, did teach his Sons to offer *Tythes* and *First-fruits* to *God*. And *Hugo de S. Victore* says, that *God* taught *Adam* how to Worship Him, and that *Adam* taught his Sons to give *Tythes* and *First-fruits* †.

* Hist.
Schol. in
Gen. xxvj.

† Annot.
in Gen.
c. iv.

This is farther evident in that it is said *Heb. xj. 4.* That *Abel* offered by Faith. Now Faith has onely Relation to *God*, and to His Commands. To obey the Command of a Parent or Magistrate is not called Faith. And if we think to Pleas *God* by a Worship of our own Invention; and have Faith or Trust in Him that he will accept it. This is *Presumption* in us. It is *Superstition*, and *Hateful* to *God*; and which the Scripture wou'd never call Faith in *God*. Therefor since *Abel* did offer in Faith, it is a Necessary Consequence that the thing was Commanded of *God*.

- Now

Divine Right of TYTHES.

97

Now the offering of *Fruits* was a *Sacrifice*, and *Worship* of *God* as well as the *Sacrificing* of *Beasts*. And as *God* did, at the beginning, appoint the *Firstlings* and the *Fat* of *Beasts* for *Sacrifice*, so did He appoint a determinate *Quantity* of the *Fruits*, else *Cain* had not been *Condemned* for not *Dividing* aright.

And, as that Institution of the *Firstlings* and the *Fat*, of *Clean* and *Un-Clean Beasts* and *Fowl*, &c. were *Re-Commaned* under *Moses*, so was that of *Tythes*.

8. Concerning which, let me give this farther Argument, from other Instances which are allow'd. It is allow'd that *Sacrifices*, and *Priesthood*, and *Marriage*, were Instituted, at first, by *God*. And that they Descended, by Immemorial Tradition, from *Adam* to the *Heathen Nations*, who knew not of *Adam*, nor the Beginning of the World, nor how these *Institutions* Began. But it was concluded, and that by a sure Rule, that those *Institutions*, which were *Universally Receiv'd*, and whose Beginning was not known, must certainly be from the Beginning.

H

Now

Now *Tythe*, as well as any of these before-nam'd, was *Universally* Receiv'd among the *Gentiles*: and its Beginning was not known more than any of the Rest: And therefor *Tythe* must have been from the Beginning, as well as any of the other.

Consider, I beseech you, how otherwise *Tythes*, cou'd have come to have been so *Universally* Receiv'd. Suppose all the World to be agreed that *Some part* of all our Substance was Due to God: but that no *Determinate Part* was appointed, but Every Man left, in that, to his own *Fancy* or *Inclination*: How shou'd all the World hit upon the same Number of a *Tenth*, more than a *Fifth*, *Fifteenth*, or any other Number? Nations far Distant from one another, who knew not of one another, nor held any Correspondence?

Take *Three* Men off the Street, and bid them think of a *Number*: it is 10000 to *one*, that they do not all *Three* think of the same Number. How *Inconceivable* then is it, and next to an Utter *Impossibility*, that so many Millions of People shou'd all, by meer Accident,

cident, stumble upon the very same Number? And that they shou'd think this Number to be *Sacred*, so as none ought to offer a *Less Quantity*, without committing a Great Sin? That none shou'd know the Beginning of this Custom? That no History shou'd mention it? These are things so Unaccountable, that it is not left in any Man's Power, who will consider of it, to believe that *Tyth*es were any *Humane* Invention: or that the Notion of it cou'd have spread it self so universally through the World, if it had not Descended from our *First Parent*; and so flowed from the *Fountain* through the many Divided *Streams*.

Mr. *Selden* (c. 3. n. 5.) wou'd have it, that the *Gentiles* learn'd this Custom from the *Jews*. And Dr. *Spencer*, that the *Jews* had it from the *Gentiles*. But neither of these are the Truth. The *Jews* were a very Contemptible People, in the Eyes of the *Gentiles*, and Abhorred of them. And therefor it is no ways likely that the *Gentiles* wou'd learn from them: Especially such an Expensive Worship, as wou'd cost them the *Yearly Tenth*

De Legib. Hebr. before Quoted.

of all that they possessed. And, on the other hand, The *Jews* were strictly forbidden to learn the *Customs* of the *Gentiles*; they thought the *Gentiles* so Impure, as that it was not Lawful to *Marry*, no nor to *Eat* with them: and therefor, it is as Improbable that the *Jews* shou'd Part with the *Tenth* of all their *Yearly Increase*, because the *Gentiles* did so.

Again. If some Neighbouring *Gentiles* had learn'd it from the *Jews*, how shou'd it have spread to other far distant Nations? How shou'd it have been Receiv'd amongst them all at the same time? How wou'd not the Beginning of it be known, in any Nation? Nor from whence they had it? But to come to Matter of Fact. If as Mr. *Selden* did suppose, the *Jews* had the Notion of *Tythes* only from the *Levitical Law*; and that the *Gentiles*, after this, Learn'd it of them: Let us consider that the *Law* was given to the *Jews*, after they came out of *Egypt*; so that the *Egyptians*, nor any other, cou'd have learn'd it from them, while they stay'd there. It was given them in the *Wilderness*, where
for

for 40 Years they convers'd with no other Nation, and where *Moses* died: Now *Triptolemus* King of *Attica* before mentioned, who made the *Attick* Law *Θις ἱερῶν ἀγῶν*, to Honour the Gods with their Fruits, which, as *Porphry* Repeats it, was, That all the Inhabitants of *Attica*, shou'd worship the Gods, according to their Estates, with First-fruits and Offerings of Wine, every Year: And *Ἀμυγδαλῶν*, which is *Porphry's* Expression for offering of their Fruits to the Gods, and was his Phrase for Paying of *Tythe*; as was usual with all others, in those times, both Sacred and Profane Writers: I say, this *Triptolemus* was Co-temporary with *Moses*; and, for the Reasons before told, cou'd not have learnt the Notion of *Tythes* from him, or the *Jews* in his time. And yet *Triptolemus* is not said to have been the first who brought the Notion of *Tythes* among the *Gentiles*; only that he made Laws for it, in his own Country, which supposes the thing to be known before.

Porphyr. de Abstin. l. 4. §. ult. p. 179.

See N. 2. of this Sect.

But *Mr. Selden* wou'd screw it in another way, and (as I before quoted

ted his c. 3. n-5.) makes the Example of *Abram* to have given the first Ground to the *Phenicians*, *Carthaginians*, and *Europeans* for Paying of *Tythes*. How was it the Example of *Abram* that taught *Melchisedec* what *Tythes* meant, who *Tythed* him, or put him under that Tribute? And *Melchisedec* was a *King* and a *Priest* amongst the *Phenicians*; and, no doubt Received *Tythe* from them, as well as from *Abram*: And did the *Phenicians* then first learn it from *Abram's* once paying it to *Melchisedec*? Is it not more Probable that they shou'd learn it from *Melchisedec* than from *Abram*, who was a Stranger to them? These are hard Shifts which Ingenious Men are put to, to Defend a Bad Cause. But if one of these must learn it from the other, it is more Probable that *Abram* might learn it from *Melchisedec*, than *Melchisedec* from *Abram*: for *Melchisedec* was much the Elder Man; and both a *King* and a *Priest*. But the Truth is, neither of them did learn it from the other; Both knew it, and learn'd it from their Fathers. And that Instance
of

of *Abram's* paying *Tythe* to *Melchisedec* the *Priest*, was told only occasionally, not as the *Original* of *Tythes*, or of *Priesthood*, more than his Paying current *Money* with the *Merchant* to *Ephron* (Gen.xliii.16.) was the *Original* of *Money* or *Merchandize*, because we never Read of *Money* or of *Merchants* before. And as certainly as his paying of *Money* current with the *Merchant*, supposes that ther was *Money* and *Merchants* before, and that it was usual to pay *Money*; so certainly, and from the same Reason, do's *Abram's* paying *Tythes* to a *Priest*, suppose that ther were *Priests* before; and that it was usual to Pay *Tythes* to them. And ther is as much Ground to suppose that the *Gentiles* learn'd the Use of *Money* from *Abraham's* Paying *Money* to *Ephron*; as that they learn'd the Use of *Tythes* from his paying *Tythes* to *Melchisedec*.

How shou'd All the far Distant Nations of the Earth know, and take such Notice of this single Act of *Abram's*, who was but a *Traveller* and *Sojourner* in *Canaan*, so as to make it their Pattern and Example? How

shou'd they have this Notion All at once? Wou'd not some Footsteps or Account remain in *History*, how it was Receiv'd from one Nation to another? If that of *Abram* was the *Original* of *Tythes*, wou'd not their *Beginning* be found in some Nation or other? What Wild and Un-accountable Imaginations are these?

But the Truth is, the *Gentiles* neither learn'd the Notion of *Tythes* from *Abram*, or the *Jews*; nor the *Jews* from the *Gentiles*; more than the Notions of *Sacrifices*, of *Priesthood*, of *Marriage*, which were Receiv'd from the Beginning of the World; and Deduc'd through the After-Generations as well of *Jews* as *Gentiles*.

Tythes must be as *Ancient* as *Sacrifice*; for *Tythes* were a *Sacrifice*. They were the *Quantum* of the *Sacrifice*. And they must be as *Ancient* as *Priesthood*; for they were Given by God, as a Maintenance to His *Priests*, and always so understood. To *Sacrifice* was the *Office* of the *Priest*; and the *Tythe* was his *Remard*. So that these, being *Relatives*, must be of equal Standing.

Having

Having thus shewn the *Original* of *Tythes* to have been from *God*, at the *Creation*; and to have Descended from that time to this, through all Ages and Generations of Men: I will now Proceed to Answer some Objections which have been made against them.

S E C T. IX.

*Obj. That Tythes are not Com-
manded in the Gospel.*

I. **T**HIS *Objection* proceeds from a Mistake of the Nature of the *Gospel*, as if it did *Abrogat* the whole *Law*; and that Nothing of the *Law* were of Force, but what is anew Commanded in the *Gospel*. Whereas the *Gospel* was not meant to Overturn any thing in the *Law*; but to Confirm it, to the least *Jota*; Matth. v. 17, 18. by *Fulfilling* all the *Types* of *Christ*; which, as *Shadows*, vanish, of Course, when the *Substance* is come. And the *Ceremonys* which were ordain'd to accom-

accompany these *Types*, were, with the *Types*, *Fulfilled*, that is, *Ended*. And *Fulfilling* is the *Perfection*, not the *Destruction* of any thing. That is the Highest *Perfection* to attain to the *End* for which it is Ordain'd; and that is the *Fulfilling* of it. There was another Part of the *Law*, which respected the Particular Nation of the *Jews*, as to their *Political Government* and *Oeconomy*, which is call'd their *Judicial Law*. And this vary'd, even in the Nation of the *Jews*, according to their Different *Times*, and *Circumstances*; as it must be in all Nations. And this do's not, or ever did oblige any other Nation, otherwise than as the *Justice* and *Equity* of that *Municipal Law* of the *Jews* (being given by God Himself) is the Best Pattern that can be follow'd, in other Nations, where their *Circumstances* will allow of it.

But all the Rest of the *Levitical Law*, except the *Typical*, the *Ceremonial*, and the *Judicial*, were *Confirm'd* by *Christ*; and needed no New *Injunction*. Now it is Evident, That *Tythes* were no Part either of the *Typical*

Divine Right of TYTHES. 107

pical or Ceremonial Law. They were no *Type* of *Christ*. For *Christ* is call'd by the *Name* of His *Types*. *Christ* our *Passover* is sacrificed for us. But *Christ* is nowhere call'd our *Tythe*. *Tythe* had another *End* and *Tendency*, which was, an *Acknowledgment* and *Homage* Due to *God*, as the *Author* of all the Good we Receiv'd in this World; And that it was his *Blessing* alone, which gave *Success* and *Encrease* to our *Labours*. This Respected *God* as our *Creator* and *Preserver*; but had no signification as to the *In-Carnation*, *Sufferings*, *Death*, and *Resurrection* of *Christ*. And therefor was no *Type* of Him. And therefor was not *Fulfill'd* or *Ended* in Him. The *Reason* of it, is *Eternal*; and must last, while *God* feeds *Man* upon the *Earth*. And has been, ever since *God* Created *Man* upon the *Earth*. It was Long before the *Law*, and therefor, not taking its *Rise* from the *Law*, cou'd not be *Abrogated* in the *Law*. It is true, it was a Part of the *Law*, as being anew Enjoined in the *Law*; and so was a *Municipal* or *Judicial* Law among the *Jews*: But it do's not therefor

therefor Cease to oblige other Nations, as other Parts of their *Judicial Law* may cease, because, 1. The *Justice* and *Equity* of it, is nothing Peculiar to the *Jews*, but Equal to all *People* and *Nations* whom God do's *Preserve* and *Feed*. But 2dly, Other Nations were in Possession of it long before the *Law* of *Moses*; and after, not from the *Law* of *Moses*, but from its *Original* and *Universal* Obligation: and therefor the Abrogation of the *Law* of *Moses*, had it been every word Abrogated, cou'd not have Dissolv'd the Obligation of *Tythes*.

But *Tythes* belonging to no Part of it, that ceas'd upon the Coming of *Christ*; consequently is still confirm'd, unless it can be shewn that *Christ* has Discharg'd it. *Christ* did not anew Institute the *Decalogue*; but left it of Force, because not Alter'd by Him. And so it is of *Tythes*.

II. But *Christ* has not only, by his not Forbidding, confirm'd *Tythes*; but has given Express *Approbation* of them. *Matth. xxij. 23.* Where he says, *These things* (i. e. the paying *Tythe* of the smallest things, as of *Mint*, *Annise*, and

and *Cummin*) ye ought to have done. And in his Parable of the *Pharisee* and the *Publican*, Luk. xviii. 12. He reckons Paying *Tytbe* of *All* that we Possess, as an Act of *Worship* and *Devotion* to God. Which sure He wou'd not have done, if it had been then *Abrogated*. But if you say, that this was spoke to the *Pharisees*, not to His *Disciples*; *Origen*, who put this Objection, gives an Answer. That He wou'd not have Commanded that to the *Pharisees*, which he wou'd not have His *Disciples* to fulfil much more

“ abundantly; for, *Except your Righteousness Exceeds the Righteousness* Hom. II.
 “ *of the Scribes and Pharisees, &c.* in Numer.

“ How therefor (says *Origen*) do's
 “ my Righteousness Exceed theirs, if
 “ they dare not taste of the Fruits of
 “ the Earth till they have first offer'd
 “ the *First-fruits* to the *Priests*, and
 “ *Tythes* to the *Levites*. And I do-
 “ ing none of these things, mis-spend
 “ of the Fruits of the Earth to my
 “ own Use, without acquainting
 “ *Priest* or *Levite*, or letting the *Al-*
 “ *tar* partake of any Part of them?
 “ And this we have said. (*continues*
 “ *he*)

An ESSAY concerning the

“*he*) to shew, That the Command
 “for First-fruits of Fruits and Cattel
 “ought to stand even according to
 “the Letter.

Let me add the *Apostle's* Argument *Hebrews* vij. 8. where he says, that under the *Law*, Men that Die received *Tythes*; but opposing to this the *Melchisedecal* Priesthood, which was but a *Type* of *Christ's*, he says, that *He receiveth them* (*Tythes*) of whom it is witnessed that *He Liveth*, i. e. Liveth for ever, not as the *Levitical Priests*, who were *Mortal*, and therefor succeeded one another. Now *Melchisedec*, if he was *Senr*, was *Mortal*, and *Died*, as well as the *Levitical Priests*; and therefor this was spoken only of *Christ*. And the *Apostle* says, that *He receiveth Tythes*, for it can be meant of None other. And if *Christ* receiveth *Tythes*, then He has not *Abrogated* them. Then He has *Confirm'd* them; not only *Negatively*, by not *Forbidding* them, under the *Gospel*; but *Positively*, by *Approving* of the Payment of them, and *Himself* now in *Heaven*, ever living, to *Receive* them.

Again

Divine Right of TYTHES. III

Again Hear St. Paul, 1 Cor. ix. 13.

14. *Do ye not know that they who Minister about Holy things, live of the things of the Temple? And they who wait at the Altar are Partakers with the Altar? Even so hath the Lord ordained, that they who Preach the Gospel, shou'd Live of the Gospel.* OF THE GOSPEL. What is that? The *Apostle* makes the Comparison, as of the *Altar* in the *Temple*, that is, of the *Tythes* and other *Offerings* which were offer'd upon the *Altar*; And therefor are said to belong to the *Altar*, as being Due to the *Altar*, to be offer'd there: So that as the *Altar* in the *Temple* had a Large *Revenue*; and the *Priests* did *Partake with it*, did *Live of it*: Even so hath the Lord ordain'd — What? That the *Evangetical Priests* shou'd Live of the *Gospel*. What *Revenue* then has the *Gospel* to Maintain them? A *Revenue* surely like that of the *Temple*. Els it is not *Even so*, as the *Apostle* makes the Comparison. Some wou'd have the *Gospel* merely *Eleemosinary*: Nothing Due; but all *Free-will-Offerings*. Then I am sure it was not *Even so* as the *Temple*; for there were

were *Free-will-Offerings*, it is true, but that was not All. Ther were *Tythes*, and other *Offerings* as of *Obligation*. Else ther had been no *Certainty* or *settled Maintenance*. Now if the *Gospel* has nothing as of *Right*, which it can *Claim*, how is it *Even so* as the *Temple*? If the *Priests* of the *Temple* were sure of a *Tenth*, And the *Priests* of the *Gospel*, not of a hundred, or thousandth Part, or of any Part at all, how were they *Provided Even so* as the *Priests* of the *Temple*?

But what was it that the Lord *Ordained*? That Every Man shou'd pay what he *Pleas'd*? That they might do, and that they would do, without any *Order* or *Law* made for it. Was ther Ever such a *Law* made, that Every Man shou'd do just what he *Pleas'd*, and no more? Wou'd not such a *Law* be Good for just *Nothing*? That is to say, it wou'd be no *Law*; for *Law* is a *Requiring* and *Enjoyning something*, a *Restraining* of *Liberty*, and putting Men under an *Obligation*, who were *Free* before, as to that which the *Law* Commands: And therefor that which lays no *Restraint* or *Obligation*, but
leaves

Divine Right of TYTHES. 113

leaves every Man perfectly at his own Liberty, is no Law: And consequently, if every Man were left to his Liberty, what he pleas'd to Give to the Gospel, then Christ here Ordained just Nothing: it was no Ordinance or Law at all. And ther was no manner of Comparison betwixt the Gospel and the Altar, which the Apostle do's Compare together. The Lord ordained Tythes to the Altar; and Nothing to the Gospel. What Comparison then betwixt the Gospel and the Altar? The same as betwixt Tythes and Nothing! And now then did The Lord Ordain a Maintenance for the Ministers of the Gospel, EVEN SO as for the Ministers of the Altar?

There is no Coherence, no Argument, no Comparison, nor Good Sense, can be made out of this Text, unless The Lord had Ordained, that, as the Tythes were Pay'd to the Priests of the Temple; they shou'd be likewise Pay'd to the Priests of the Gospel. And then the Comparison lies Full and Round, and the Apostle's Argument is Strong and Cogent: which otherwise is Precarious, and In-Consequential. Therefore I

think that from this very Text, it may, nay that it must be Concluded, That The Lord has Ordained *Tythes* under the *Gospel*, as well as under the *Law*. And I will shew hereafter, that this Text was thus understood, in the first Ages of the Church.

But why wou'd not S. *Paul* down-right name *Tythes*, and so put the Matter out of Dispute? I answer; Ther was then no *Dispute* at all concerning the *Divine Right* of *Tythes*. All the *Dispute* that then cou'd be, was only to whom they shou'd be Pay'd? whether to the *Priests* of the *Temple* or the *Gospel*? The *Priests* of the *Temple* were then in Possession of them; and wou'd have Rais'd a much more severe *Persecution* against the *Gospel*, if its *Priests* had Pretended to them. And therefor it was Great Prudence in the *Apostles* not to Name *Tythes*, not to add *Oyl* to the *Flames* of that *Persecution*, which was like to be too strong for the ordinary fort of *Christians*, and overcame some of them. Yet wou'd not the *Apostles* lose their *Right*; which S. *Paul*, in this Chapter, not only *Asserts*, but *Argues* for

Divine Right of TYTHES. 119

for it, though he would not then make use of it, for Reasons which he there Declares.

SECT. X.

Obj. That no Tythes were Pay'd in the Days of the Apostles, and first Ages of Christianity.

I. **F**irst, I Deny the Supposition: That no Tythes were then Pay'd. For though a Tenth was Ordained; yet it might be Exceeded, and Men might give a Greater Proportion, if they thought fit: and God did accept of what more Men gave, as a Mark of more Extraordinary Devotion, and Zeal to his Service: - And therefor they who gave More, gave the Tenth.

Now, in the Days of the Apostles, the Christians gave not only a Tenth; but their Zeal was so Exceeding as to sell Lands, Houses, &c. and give All that they had in the World, and lay

116 An ESSAY concerning the

Acts iv. 34. lay it down at the *Apostles Feet*: And this was not a sudden Heat of Devotion, and soon over, it lasted many Years. We find it in *Justin Martyr*, 160 Years after *Christ*.

Νῦν καὶ ἡμεῖς οἱ κοινὸν
φάγοντες καὶ πίνοντες
καὶ ὁμιλοῦντες. Apolog. 2.
pag. 61.

And now (says he) We bring all that we have into Common, and Communicate it to every one that wants,

Advers. He-
ref. l. 4. c. 34.

And after him *Irenæus*, An. Chr. 180. tells that the *Jews* consecrated a Tenth, but the *Christians* gave All that they had to God's Service; and would give not Less than the *Jews*, because they had a better Hope. And after him *Tertullian*, An. 200. says (*Apol. c. 39.*) That all things were Common among the *Christians*, but their Wives.

Now while this great Zeal and Liberality lasted, what Reason was ther to Press Men to give a Tenth, who gave a Great deal more? Mr. *Selden* confesses (c. 4. n. 1. p. 36.) So liberal (says he) in the Beginning of Christianity, was the Devotion of Believers, that their Bounty to the Evangelical Priesthood far exceeded what the Tenth could have been. And p. 39. The Liberality formerly used had been such, that
in

Divine Right of TYTHES. 117

in respect thereof, Tenth were a small part. And Review, c. 4. p. 462. he says, It had been little to the purpose indeed to have had Tythes of Annual Increase paid, while that most Bountiful Devotion of Good Christians continued in frequent Offerings, both of Lands and Goods, to such Large Value. And (c. 4. n. 2. p. 40.) he continues this vast Liberality of the Christians in their Offerings, to the days of St. Chrysostom, who liv'd at the end of the 4th Century; where he tells how much the Clergy were Envy'd for their Riches; which, says he, Grew only out of such Christian Devotion to the Priesthood. He magnifies the Great Oblations made at Rome, however Cyprian (says he) might before have cause to complain in Africk. Yet the Oblations were not Mean in Africa; which we may gather from the Relation of St. Cyprian himself; who tells (Epist. 160. p. 96. Ed. Oxon.) that out of the Oblations of the Christians of Carthage, where he was Bishop, he contributed, at one time, an Hundred Thousand Sester-tiums, towards the Relief of some Christian Captives. But, to say no

more of the Greatness of the Devotions of those Times; I have only this Use to make of it, as to my Present Purpose, That the *Christians* then giving more than a *Tenth*, had been Reason sufficient, if ther had not been one word in any of the *Fathers* of those Times, concerning *Tythes*. For how cou'd they Require *Tythes*, when *Tythes* were Pay'd, and a great deal more?

But because ther shou'd be no sort of Argument wanting, in this Cause, we have frequent Testimonies, even of the *Fathers* of these first Ages, for *Tythes* being Due, under the *Gospel*, as well as under the *Law*; and that the Commands in the *Law* for *Tythes*, do still oblige us. I will mention but a few.

St. *Irenæus*, Disciple to St. *Polycarp*, who was Disciple to St. *John* the Apostle, says (*advers. Heres.* l. 4. c. 34.) That we ought to offer to God the First-fruits of His Creatures, as Moses said, Thou shalt not appear Empty before the Lord. It has been said before, that First-fruits and Tenth are us'd promiscuously. But *Irenæus* shews, that he

he means *Tenths*, in the same place; by making this Comparison betwixt the Offerings of the *Jews* and the *Christians*, that the *Jews* offer'd a *Tenth*, but the *Christians* gave *All that they had*. And (*Ibid.* c. 27.) he shews how *Christ* did Heighten the Commands of the Law. As, for *Adultery*, to forbid *Last*: for *Murder*, to forbid *Anger*. And he adds this Instance to the other, That instead of *Tythes*, *Christ* commanded to sell *All*, and give to the Poor; and this (says he) *is not a Dissolving of the Law, but Enlarging it*. By which Argumentation, *Tythes* are no more Dissolv'd, under the Gospel, than the 6th and the 7th Commands. Of the same Opinion was *Origen*, who Flourish'd about 20 Years after *Irenæus*. To whom (says he) *we give our First-fruits, to the same we send up our Prayers*. *ὅτι τὰς ἀρχαίας ἀποστάσεις, τὰς δὲ τὰς ἐνδοξὰς ἀνακηρύσσου.* *Contr. Cels.* l. 8. p. 400. By *First-fruits* he means *Tenths*, as appears by his 16th Homil. on *Genesis*, where he says that the Number *Ten* is Regarded in the *New Testament*, as well as the *Old*. And says, that because *Christ* is the

Author of *All*, therefor *Tythes* are
 offer'd to the *Priests*. He is large upon
 this Subject, *Hom. II.* in *Num.* as
 Translated by St. *Hierom* (for we
 want the *Greek*.) Much of which
 Mr. *Selden* quotes (c. 4. p. 40. and 41.)
 and particularly *Origen* applies the
 Text before Debated, 1 *Cor.* ix. 13. to
 the *Priests* having *Tythes* under the
Gospel: and says, that *Tythes* are Due
 now as well as then, *etiam secundum*
Literam, according to the very *Letter*
 of the *Law*: which, in this Case, is
 still obligatory, and to *Christians* as
 well as *Jews*. He reckons them as
 having no Remembrance of God,
 as not believing that God gave the
 Fruits of the Earth, who do not Ho-
 nour Him with them, by giving Part
 of them to the *Priests*. And, as I be-
 fore Quoted this same *Homily*, he
 likewise cites our *Saviour's* Command
 to the *Pharisees*, telling them, that
 they ought to pay *Tythe* of *Mint*, *An-
 nise*, *Cumin*, &c. and shews how this
 is more strictly obligatory upon *Chri-
 stians*: and concludes with Proving,
 That the very *Letter* of the *Law* must
 stand for the Payment of the *First-
 fruits*

fruits of Fruits and Cattel. *Hæc diximus afferentes Mandatum de Primitiis Frugum vel Pecorum debere etiam secundum Literam stare.* And all that Mr. Selden has to say against this clear Testimony, is, That though Origen do's mention Tythes in the *Premises*, yet that in the *Conclusion*, before-quoted, he only names *First-fruits*. He makes Origen a very bad Reasoner by this. But ther is no Ground for it; because (as before often said) by the Word *First-fruits*, Tythes were frequently meant. And in this same place Origen uses both these Terms: where he tells that the *Pharisees* durst not Taste of the Fruits of the Earth, *prinsquam Primitias Sacerdotibus offerant, & Levitis Decima separentur, i. e. before they offer'd First-fruits to the Priests, and the Tythes were separated for the Levites.* Where, as he uses the Words *Priests* and *Levites*, so the Words *First-fruits* and *Tythes*, promiscuously. For the Tythes were to be pay'd to the *Priests*, who it is true were likewise *Levites*, that was a General Word, like the *Clergy* among us, to Comprehend all the Orders of the

History of Tythes, c. 4. n. 3. p. 41.

the Church; But the *Tythes* were not pay'd to the *Levites*, as they were a Distinct Order from the *Priests*. Nor were the *First-fruits* pay'd more particularly to the *Priests*, than the *Tenths* were. Both *First-fruits* and *Tenths* were Offerings to The Lord (as before has been shewn) and all the Offerings and Sacrifices were offer'd only by the *Priests*, and not by the *Levites*. Yet *Origen* here uses these Words indifferently, as likewise the Words *First-fruits* and *Tenths*. And to shew (contrary to Mr. *Selden's* Pretence) that he meant to bring them both, in their Distinct Senses, into his Conclusion, he draws his Consequence, not from One but Both of them, speaking in the Plural Number, *Et Ego nihil Horum faciens* — i. e. Neither offering my *First-fruits* nor *Tenths*. These Words immediately follow those above quoted, where he shews how strictly the *Scribes* and *Pharisees* pay'd their *First-fruits* and *Tenths*: and then, speaking in the Person of a Profane and Careless Christian, says, *Ego Nihil Horum* — do neither of These; this comprehends both *First-fruits*

fruits and Tenth, to cut off Mr. *Selden's* vain Distinction; and *Origen* Condemns such a *Christian* as much worse than the *Scribes* and *Pharisees*. And his Inferring from hence, that the *Mandatū de Primitiis*, the Law for *First-fruits*, ought to stand, cannot Exclude the *Tenth*; which he expressly mention'd: But shews plainly, that by this he meant the *Tenth*. As *St. Chrysostom*, by the same word of *First-fruits* expresses the *Tythes* which *Abram* gave to *Melchisedec*, calling them *Tē 'Αμυγὰς τῶ 'αὐτοῦ ἀνθρακίστου*, i. e. *The First-fruits of his Labours*. And *Clemens Alexandrinus*, who was *Origen's* Master, us'd both these words in the same Sense, and taught the very same thing as *Origen*; viz. That the Law of *Moses* concerning *Tythes* was still obligatory and of Force among *Christians*: as being a *Moral Duty*, and a Part of *God's Worship*. He says, that *Moses's* Law did teach *Piety* and *Worship* towards *God*, by Giving Him the *Tythes* of our *Fruit* and *Cattel* — and of these *First-fruits* (says

Αἱ ἀμυγὰς τῶ 'αὐτοῦ ἀνθρακίστου, καὶ τῶ 'αὐτοῦ ἀνθρακίστου, ὡς ἐστὶν καὶ ἐν τῷ Θείῳ — ἐστὶν ἀμυγὰς. καὶ τῶ 'αὐτοῦ ἀνθρακίστου, καὶ τῶ 'αὐτοῦ ἀνθρακίστου. *Strom.* l. 2. p. 397. Edit. *Lucetia* 1629.

he)

he) *the Priests, were Maintain'd.*

Here *First-fruits* and *Tyth*es mean the same thing. And so it is in the *Apostolical Canons*, where *Can. 38.* it is order'd how the *'Amptal*, the *First-fruits* or *Tyth*es shou'd be Dispos'd; which is a full Demonstration that they were then Pay'd.

I will close my Proof of those first Ages with the Great *St. Cyprian*, who Flourish'd *A. D. 240.* He Reproving the Cooling of the *Charity* of some, and how far they had fallen short of the *Primitive Zeal*, says (*de Unit. Eccles. n. 23.*) *Domos tunc & Fundos vendebant, at nunc e Patrimo- nio nec Decimas damus, i. e. They then sold Lands and Houses; but now we do not so much as Pay the Tythes of our Estates.* Thereby Reproaching the *Covetous* and *Distrustful* of his days, who Pay'd not their bare *Due*, that is, the *Tythe*; whereas formerly they Gave much more than was *Due*, more than the *Tythe*, they Gave *All*, Thus far we have seen the *Doctrine* of the *Church*, as to *Tyth*es, for 240 Years after *Christ*; which is all the time Disputed: for in the After Ages, when a
Greater

Greater and more Universal Neglect of *Tythes* had crept in, the *Fathers* are voluminous upon the Subject, and *Councils* express in Requiring them under pain of *Excommunication*, as being Due to God from the Beginning. And the *Apostolical Canons* above quoted, were the *Canon-Law* that was in those times.

So that we have not only the Testimony of Private *Fathers*; But the *Law* that then was for the Payment of *Tythes*, before the extraordinary Oblations of more than a *Tenth*, did cease in the Church; though they had then no need to Insist upon the *Tythe*, because they Receiv'd a much Greater Proportion. Mr. *Selden*, as before quoted, owns that these *Extraordinary Oblations* were still continu'd for the first four hundred Years. And if I shou'd take in all the *Fathers* about this time, I shou'd be forc'd to Repeat whole *Sermons* vindicating the Divine Right of *Tythes*. None will Deny but that they were *Fall* and *Express* for *Tythes* at that time; and afterwards. Only the *First Fathers* were not so large, because they did not

Treat

Treat expressly upon this Subject, only *obiter*, and by the bye, having no occasion for it, while the Zeal of *Christians* was not willing to be stinted to the bare *Due* of a *Tenth*, but gave much more. So that it were not strange, if we had heard nothing at all from them of it. But, by Good Providence, they have left sufficient to Convince those willing to be Deceiv'd, in After Ages, who through *Covetousness* and *Distrust* of God, did forbear to Pay their *Tytbe*. Till, by a long Custom of Sinning, Men began to lose the *Sense* of their Sin; who yet Durst not Plead for the *Lawfulness* of it. As the *Jews*, the whole

Mal. iii. 9. *Nation* of whom substracted their *Tytbe*, and were *Cursed* of God for it: yet none can think that this was a Sin of *Ignorance* in them, that they *Disputed* or *Forgot* the Positive Commands of the *Law* for *Tytbe*: But they were not *Willing*, and so had *Forgot* to *Practise* it: Which was the Case of those *Careless* and *Diffident Christians* who at first only *Grudg'd* to Pay their *Tytbes*; then *Forbore* it; and at last *Forgot* it: but began not till the
later

later most Corrupt Times, to *Dispute* against it.

II. When the *Papacy* had grown Great upon the Ruins of *Episcopacy*: and the *Bishop* of *Rome* Appropriated the Stile of *Apostolical* to his *See* alone; Assuming to himself the *Supremacy* over all other *Bishops*; and sought to swallow up all their *Authority*, and Center it in the Plenitude of his *Power*: And that, for this End, it was necessary to Usurp the *Revenues*, as well as *Authority* of his *Colleagues*; whereby he might be Enabled to Maintain the vast Swarms of *Regulars*, whom he had set up, and *Exempted* from the *Jurisdiction* of their respective *Bishops*, to Depend wholly upon Himself: and by this he Un-measurably broke the *Episcopal* Authority: For the *Seculars* only were left under that small Remainder of the *Episcopal* Power, which the *Pope* had left, as a *Fiocco*, to those *Bishops* whom he had subjugated. But he Cherished the *Regulars* as his *Life-Guard*. And, like a Conquerour, he seiz'd upon the *Estates* of those whom he had overcome, as justly Forfeited; and bestowed them upon those who sought

fought on his side. The *Tythes* of the *Church*, which All belong'd to the *Bishops* and their *Secular Clergy*; the *Pope* took upon him to *Alienate*, and let in the *Regulars* as Sharers with them. And thus He founded *Mona-stories* and *Abbies* Innumerable; and Endowed them with the *Tythes* of the Neighbouring *Parishes*; to the Lessening of the *Bishops* Jurisdiction; Impoverishing the *Secular Clergy*; who Depended upon them; and plentifully Maintaining what Numbers he pleas'd of the *Regulars*, who were Implicitly at his Command.

And to countenance and make way for these Horrid *Sacrileges* and *Usurpations*, the *Popish Canonists* were first Corrupted: who forgetting the First and Chief End of *Tythes*, which was as a *Worship*, and *Tribute Due to God*; and Insisting only upon the *Secondary Consideration*, that of being a *Maintenance* to the *Clergy*; They, though they own'd *Tythes* to be *Jure Divino*, yet gave the *Pope* Power, as *Sovereign Disposer* of the *Revenues* of the *Church*, to *Alienate*, *Commute*, and *Appropriate* them as he thought fit.

But

But this was a Dangerous Tenure: For while *Tythes* were own'd to be *Jure Divino*, the *Pope's Alienations* might be Disputed. Therefor the *School-Men*; who were generally *Monks*, made a new *Scheme* about the Year 1230, and said that the *Divine* and *Moral* Law extended only to a *Competency* for the *Clergy*: but as to the particular Quantity of a *Tenth*, that this was only of *Ecclesiastical* Institution.

But ther is no stop in the Art of Encroachment; For, having brought down *Tythes* so Low, the *Begging-Friars*, after this got up, and they made *Tythes* to be perfectly *Arbitrary*, at the Will and Pleasure of the Giver; and not Due to the *Secular Priests*; but that they were nothing else than mere *Alms*; and consequently might be given to any *Religious Beggar*. This was a shameless Preaching only for their own Bellies; and to rob their Enemies the *Secular Clergy*.

But to Conclude. The *Popes*, as faithful *Treasurers* of the *Church*, have, in several Ages, taken upon them to Sell the *Tythes* of the *Church* to Lay-
K
men,

men, to the best Bidder. And have Infecodated the Tythes all over Italy to the Secular Princes; infomuch that I was told by an Understanding Gentleman, and a Rom. Cath. who liv'd many Years in Rome, that ther is not an Inch of Tythe now paid to the Church in all Italy. All is sold to the Laity or Appropriated to the Monks. And the like, though not in so great a Degree, is done in France, Spain, and other Popish Countries.

S E C T. XI.

Tythes Dedicated by Particular Vows in England.

TH E General Obligation of *Tythes* being Established, ther needed no Particular Application as to *England*. But I find that we have Here added the *Sacred Sanction* of *Vows* to that General Obligation under which we were Bound with All the Rest of the World. And the like
may

Divine Right of TYTHES. 131

may be done, and, I suppose, has been, in most *Christian* Countries; yet let me shew it as to our selves.

1. *Tythes* have been Established by all the Authority, both *Ecclesiastical* and *Civil*, that this Nation could afford: and *Dedicated* to God by Express *Vows* of *Kings* and *Parliaments*, with the most *solemn Imprecations* and *Curses*, upon *Themselves* and their *Posterities*, who shou'd Retract, or take back any Part of the *Tythes* so *Dedicated*. This is so well known, and so many *Acts of Parliament* Confirming it, that I need but Name it. Yet, for the Satisfaction of those who are not so well vers'd herein, I will set down a few of the most Ancient Records, which *Mr. Selden* himself has afforded us, that they may be liable to the less Exception. C. 8. n. 2. p. 199. he Recites the 17th Chap. of the Great Council of *Canth*, A. D. 786. where he says, *Convenerunt omnes Principes Regionis, tam Ecclesiastici quam Seculares.* All the Great Men of the Nation, as well *Ecclesiastical* as *Temporal*, were *Conven'd*. So that this was a full *Parliament*, according to the

Constitution of those Days. And p. 203. he supposes it, *Extending through the whole Kingdom.* And as to the Truth of the Matter of Fact, he Quotes several *Authors* wherein it is Printed: and says, p. 202. *Neither can it be suspected by any Circumstance in the Subscriptions; which being so many, might have by Chance soon got among them a Character of Falshood, had it not been Genuine.*

This Chapter of it which he Quotes is [*De Decimis dandis, sicut in Lege scriptum est*] Concerning the Payment of Tythes, according as it is written in the Law. And they Infer, as the *Ancient Fathers* before Quoted, that the Command in the Law of *Moses* for the Payment of Tythe was still in Force, and obligatory upon *Christians*: and Quote *Mal. iij. 10. &c.* for it. And it is Recited in the said Chapter, how the King *Elfwald*, the *Dukes*, *Lords*, *Senators*, and the *People*, did All with one Consent [*Devoverunt*] Bind themselves, by a solemn Vow, to Pay the Tythe to God.

2. Mr. Selden, p. 208, 209. sets down a Charter of King *Ethelwolf*,
A. D.

Divine Right of TYTHES. 133

A. D. 854. wherein he grants *Decimam partem terrarum per Regnum nostrum*. The Tythe of All the Lands in his Kingdom to the Church. And it concludes thus. *Qui autem Augere voluerit nostram Donationem, Augeat omnipotens Deus dies ejus Prosperos; si quis vero Minuere vel Mutare presumpserit, Noscat se ante Tribunal Christi redditurum rationem, nisi prius satisfactione emendaverit.* i. e. He that shall Add to what I have Given, The Lord add to him Prosperous days: But if any shall Presume to Lessen or Change it, let him know, that he shall give an Account of it before the Tribunal of Christ, unless he first Repent, and make Satisfaction. This Mr. Selden says he had out of the Cotton Library, where it is in MS. among the Chartularies of the Abbey of Abingdon. The Charter expresses, That the King made this Grant by the Advice and Consent of the Bishops, Earls, and All the Great Men. And Mr. Selden says, p. 208. That this was a Constitution, by the Parliamentary Consent of that time.

3. But in the Year following, A. D. 855. King Ethelwolf did Renew this

Grant, in a more solemn Manner, *Dedicating* and *Vowing* the *Tyth*e of All the *Lands* in *England*, *In Sempiterno Graphio, in Cruce Christi*; as it is Express'd; and was the Manner, at that time, of the most *Solemn Vow*: And Tender'd the *Charter*, by him sign'd, upon his *Knees*, offering it up, and laying it upon the *Great Altar* of *St. Peter's Church* in *Winchester*, the *Bishops* receiving it from him on *God's Part*. And this was done, not only with the *Consent* of both *Lords* and *Commons*, of whom an Infinite Number was Present; But all the *Bishops*, *Abbots*, *Earls*, and *Nobles*, did Subscribe it; with the Greatest Applause of the *People*. And it was sent and Published in every *Parish-Church* throughout the Kingdom.

4. This *Ethelwolf* was the first *Hereditary Monarch* of the *English-Saxons*, who held the whole Nation under his Subjection, in Peace, and without Contradiction: and consequently he was the first who cou'd effectually make a *Law* to oblige the *whole Nation*.

And

And this *Law* and *Vow* of his, and of the *whole Nation*, by their Consent given, as aforesaid, was *Confirm'd* and *Renewed*, by almost every *King* and *Parliament* that succeeded, in the Reigns of *Alfred*, *Edward*, *Athelstan*, *Edmund*, *Edgar*, *Ethelred*, *Canutus*, and *Edward the Confessor*, before the *Conquest*: and from *William the Conquerour* down all the way to *Hen. VIII.* in many *Parliaments*; with solemn *Curses* and *Imprecations* upon *Themselves* or *Posterities* who shou'd *Detract* any of the *Tythes* so *Vowed* and *Granted*; And such *Curses* and *Excommunications* were Pronounced in the most Solemn and Dreadful Manner, by the *Bishops*, with *Burning Tapers* in their hands, in Presence of *King*, *Lords*, and *Commons*, in *Parliament* Assembled, and All Consenting and *Confirming* the same, in Name of *Themselves* and their *Posterities*. And, as it is express'd in the *Act of Parliament* made in the Reign of *King Edmund*, A. D. 940. Wherein All the People are Charged, upon their *Christianity*, to Pay their *Tythes*; and those who Neglect it, are Declar'd *Accurs'd*;

Spelm.
Concil. T. 1.
p. 420.
Hist. for-
val. Col.
858.

i. e. *Excommunicated*: and they were Esteem'd as Men who had *Renounced* their *Christianity*; and not to Deserve the Name of *Christians*. And these *Grants* and *Vows* are Confirm'd by *Magna Charta*, and all the rest of our *Laws*, both before and after it.

5. Now it is a Receiv'd *Maxim* in the *Civil Law*, as well as a Dictate of *Reason*, That *Votum transit in Heredes*, A *Vow* do's Descend and Oblige our *Heirs*. And in the Law of *Justinian*, which he Receiv'd from *Ulpian*, it is Particularly apply'd to this of *Tythes*. *Si forte, qui Decimam vovit, Decefferit ante Sepositionem, Heres ipsius, Hereditario nomine, Decime abstrictus est. Voti enim obligationem ad Heredem transire constat.* i. e. If any that had vowed *Tythes*, should Dye before they were Pay'd, his *Heir* is oblig'd to Pay them; because it is a known Rule, That the Obligation of a *Vow* do's Descend to the *Heirs*. How much more then, if any not only *Voweth*, but actually *Executeth* his *Vow*, and has Already Given the *Tythes* which he Vowed out of his own Possession to those to whom his *Vow* did oblige him

ff. lib. de
Pollicit. l. 2.
Quis. §. 2.

him to give them ; how much more is his *Heir* obliged in this Case, not to *Recall* or *Take back* such *Tythes* out of their Possession, to whom they were so *Vowed* and *Given* ?

If a Man cannot *Annul* or *Make void* his own *Vow*, without a manifest *Mocking* of God ; how can he *Re-call* or *Disannul* the *Vow* of *Another* ?

If a Man's Grant of *his own* Estate, when Duly Executed, cannot be *Recall'd*, tho' to the *Prejudice* or *Ruin* of his *Family* ; And tho' it was a *Wrong* in him, and very *Unjust* to make such a *Grant* : shall not his *Grant* of *Restitution* stand, whereby he only *Gives back*, what he had *Un-justly* taken from *Another* ? What he had *Robbed* from *God*, of His *Tythes* and *Offerings* ? Must there be a *writ* of *Enquiry* to *Examin* into the *Justice* and *Equity* of the Original *Grant*, And to *Recall* it, because it was *too Much* ? Shall we think that *too Much*, which God has *Reserved* as *Holy* unto *Himself* ? And for which He has *Promised* to *Bless* us, in All that we set our *Hand* unto ? Is not *He* Able to make us *Amends*, and *Encrease* our store
an

Prov. XX.
25.

an hundred fold? Is not *He* Able to Punish our *Distrust* of Him, And take away our *Nine* Parts, who Grudge to Give *Him* the *Tenth*? Is not this a *Snare* of the *Devil* to throw us out of *God's* Favour, and make us Forfeit His *Protection*? Is it not a *Snare* to the *Man* who *Devoureth* that which is *Holy*, and after *Vows*, to make *Enquiry*? If it is not Lawful to make *Enquiry*, to Grudge, or Snip from what I have *Vowed*, tho it be of things which I was not *Obliged* to *Vow*, or to Give away: How much more Unlawful is it, to make *Enquiry* after I have *Vowed* that which was *God's* Due before I *Vowed*; and which I was *Obliged* to Pay, tho I had not *Vowed* it at all?

If *Ananias* and *Sapphira* were stricken Dead upon the Place, for keeping back but *Part* of the *Price* which they had not formally *Vowed*, no nor *Promised*, for ought Appears; but only *Thought* of, or *Resolved* in their *Minds* to Give; even of *Their Own*, and which cou'd not have been *Exacted* from them; Shall they Escape who keep back, not a *Part*, but the *Whole* of those *Tythes*, which *God* had *Reserved*,

ved, like the *Forbidden fruit*, not to be *Touched by us*, Ever since the Creation of *Man* upon the *Earth*: And which had been moreover so often and so *Solemnly VOWED*, with the most Dreadful *Imprecations* both *Temporal* and *Eternal* upon all those who should *Refuse* or *Neglect* to Pay them? If the *Dissembling* of *Ananias* and *Sapphira* was constru'd a *Lying*, not to *Men*, but to *The Holy-Ghost*: How is it not a *Lying* both to *Men*, and to *The Holy-Ghost*, to *Defeat the Grants* of our *Fore-fathers*; to *Disannul* their *Vows*; And *Rob GOD* of what they had *vowed* to *Him*; and which was His *Due* before: And is still *Due* from us, tho neither *they* nor *we* had ever *Vowed* them? Ther is a Greater *Complication* of *Daring* and *Provoking Sins* in this Matter than perhaps is to be found in any other Instance, now in Practise amongst Us. And which we ought not to Forget in the List of those *Sins*, for which *God*, is now visibly Punishing of these Nations. We have Refus'd Him, His *Tenth*; And He has taken our *Nine* Parts from Us, and scarcely left a *Tenth* in the Nation of what but

but a few years ago we did Possess.
And His Hand is stretched out still—

6. Mr. Selden, tho he bent his whole strength against the *Divine Right of Tythes*, yet when he came to Consider the Solemn *Dedication* of them, with *Vows* to God, he yields, upon this score, that they were *Unalienable* and *Irrevocable*. I will set down some of his words, in his *Review*. p. 486. *And let him that Detains them* (the Tythes, says he) *and believes them not to be Jure Divino, think of the Ancient Dedications of them made to Holy Uses. And however they were abused to Superstition as the other Large Endowments of the Church, before the Reformation; yet follows it not, without farther Consideration, that therefor, although so Dedicated, they might be Prophaned to Common uses, or Lay-hands. Consult herein with Divines.* But I doubt not but that every Good Man wishes, that at our *Dissolution of Monasteries*, both the *Lands and Impropriated Tythes and Churches* possessed by them (that is things sacred to the service of God, although Abused by such as had them) had

had been bestowed rather for the advancement of the Church to a better Maintenance of the Labouring and Deserving Ministry, to the fostering of Good Arts, Relief of the Poor, and other such Good uses as might retain in them for the benefit of the Church or Commonwealth, a Character of the wishes of those who first with Devotion Dedicated them (as in some * other Countrys upon the Reformation, * Christoph. was Religiously done) than confer'd Pinder. de Bonis Eccle-
with such a Prodigal Dispensation, as it sia, in Ducat. Witten-
happened, on those who stood ready to berg. pag. 94. &c.
DEVOUR WHAT WAS SANCTIFY'D; and have, (in no small Number) since found Inheritances thence Derived to them, but as **SEJANUS** his Horse, or the Gold of **THOLOUSE**.

7. This Observation of Selden's has been more Particularly Insisted upon by Sir Hen. Spelman in his Hist. of Sacrilege: and his Son Clem. Spelman in his Preface to his Father's Book, *De non temerand. Eccl.* Who has given Many and Remarkable Instances of the Ruin and Destruction of those Families who shar'd most of the Church Lands and Tythes in the Beginning of our Reformation, and before from

William

William the Conqueror. Especially it was taken notice of That the *Heirs* of such Familys were taken off untimely; or that they had no *Heirs*; and their *Estates* and *Honours* went into other Familys. This was chiefly Remarkable in *Hen. VIII.* himself. All of whose *Children* Dyed *Childless*, and left his *Crown* to another *Family* and *Nation*. And whereas the Addition of the *Church Lands* and *Treasure*, which were Annexed to the *Crown*, were thought so *In-Exhaustable*, that *Hen. VIII.* Promised to his Parliament that if they wou'd settle them upon the *Crown*, he wou'd free the Nation, for ever, from *Taxes* and *Subsidies*; would Maintain 40 * *Earls*, 60 *Barons*, 300 *Knights*, and 40000 *Soldiers*, and that they shou'd always be so Maintain'd upon the Expence of the *Crown*. Yet when these *Church-Lands*, and *Tythes Impropriated* were accordingly Granted to the *Crown*; together with the Plunder of All the *Church-Plate*, and *Jewels* offer'd at their *Shrines*; which were Inestimable: All that the *King* had Promis'd in lieu of them, was forgot: And the Nation never Pay'd such

* How's
Preface to
Stow's *Annals*.
Coke's
Jurisdiction
of Courts.
f. 44.

such Heavy *Taxes*, as since that time: Instead of being Eas'd from *Taxes*, as they Expected, and was Promis'd; from that Day, *Taxes* seem'd to be *Entayl'd* upon them; And ever to *Encrease*. They have already (as above observ'd) brought Us to a *Tenth*, who have seis'd upon the *Tenth* of *God*. And unless we Repent --- And as for the *Crown*, that vast Accession of *Sacrilegious Wealth*, and *Lands*, Eat out themselves, and all the *Crown Lands* with them. Infomuch that, at this Day, several Private Gentlemen in *England*, enjoy more to their own *Estates* than all the *Lands* which are left to the *Crown* do now yield. And *Hen. VIII.* himself, who thought never to be *Poor*, liv'd to see that Incredible *Mass* of *Wealth*, which he had *Robbed* from the *Churches*, All Melt away like *Ice* before the *Sun*; And his own Vast *Treasure* with it, infomuch that he was at last Reduc'd to *Coyne Base Money*.

The Fate of the Great *Duke* of *Somerfet* is very observable, He was *Uncle* to King *Edm. VI.* and *Protector* of *England*: he built *Somerfet-House* with

with the *Stones* of a *Church* Reform'd to Ruin. And was the Great Patron, and Promoter of *Impropriations*. He was taken in the same Net he had laid for others, an *Act of Parliament* he had Procur'd for his own *safety*, and to Crush his *Enemys*; by which he was Trapped himself, and lost his Head for so Poor a Crime as *Felony*: And, which is more Extraordinary, had not the *Power*, or *Presence of Mind*, to Demand the *Benefit of his Clergy*, which could not have been Refus'd him. *As if* (says an Historian) *God wou'd not suffer him, who had Robbed His Church, to be saved by his Clergy.*

Many are too Rash in Determining the Judgments of God to be sent for this or that. And the Excess of this, especially of late times, even to *Superstition*, among those who Cry'd out most against it, and were most *Superstitious*, but knew it not; has Run others to the Contrary Extreme of *Irreligion*, to think God wholly *Unconcern'd* in the Affairs of the World; and that no Notice at all is to be taken of any *Events*; which they suppose

pose to happen *Casualty*, and to have no Relation to either the *Good* or *Evil* that we do. This is to Deny all *Providence* in God; which is *Atheism*, for it destroys the very Notion of a God; which cannot be without His *Providence* suppos'd, and an Universal *Influence* and *Inspection* over All things.

And though it is hard to make an *Argument*, and Conclude *Positively* for what *Particular Sin* such a *Judgment* was sent: And we often Mistake in this, and make Applications according to *Humour* or *Interest*: yet Sometimes *Judgments* are so very Legible, that we may Read our *Sin* in our *Punishment*. And God frequently in *Scripture* Reproves the Hardness of their Hearts, who shut their Eyes against the Observation of this *signal* part of His *Providence*. Who *Regard not the* Isa. v. 12. *Work of the Lord, neither Consider the Operation of His hands. They have Belied the Lord, and said; It is not He,* Jer. v. 12. *neither shall Evil come upon us.* It is call'd a *Belying* of God, to think that the *Evils* which come upon Us are not sent from Him. For, says he, I

L make

146 *An ESSAY concerning the*

make Peace, and Create Evil: I the Lord do all these things.

Am. iij. 6. *And, Shall ther be Evil in the City, and the Lord hath not done it?*

Pfal. x. 12,
14, 15. *The wicked Blaspheme God, while they do say in their Heart, Tush, Thou God carest not for it, He hideth away his Face, and He will never see it — Surely Thou hast seen it, for Thou beholdest Ungodliness and Wrong: That Thou may'st take the Matter into Thine own Hand.*

And the Jews are Reprehended by our Saviour, for Not Discerning the
Mat. xvi. 3. *Signs of the Times.*

It is call'd a *Knowing* of God, to observe the Course of His Judgments, and His Mercies; for how otherwise can we *Know* Him upon Earth?

Jer. xxiij.
16.

He Judged the Cause of the Poor and Needy, then it was well with him: Was not this to know Me, saith the Lord?

And the Consequence is, That not to take Notice of these things, is not to *Know* God; it is to *Belie* Him, to *Blaspheme* Him, as in the *Texts* before Quoted, and Many More that cou'd be Produc'd to the same Purpose.

Now

Now to Apply this to our Present Purpose, I do not Pretend to draw an *Argument* from the Many Instances of God's Remarkable *Judgments* upon both their *Persons* and *Families* who had *Robb'd* His *Church*; as if those *Judgments* Must of *Necessity* have been *Inflicted Purely* and *Solely* for this *Sin*. But if this be a *Sin*, and of so Deep a *Dye*, as it must be if it be any *Sin* at all; for it can be no other than *Sacrilege*: And if that be the most Open and Notorious Known *Sin* of these *Persons*: And likewise, That these *Judgments* are observ'd to follow the *Lands*, *Houses*, and *Tythes Improprate*, tho often *Bought* and *Sold*, and *Changing* of *Owners*: Not in Every Case, for if God shou'd Punish *Wickedness* in *All*, the *World* must soon be *Destroy'd*, And He do's often suffer the *Wicked* to Prosper: It is one of the Sharpest *Scourges* He uses to *Chastise* a *Sinful Nation*; And having done His Work, to *Burn* the *Rod*: But when we see *Judgments* to follow such a *Sin*, for the Most Part, and in such Repeated and Remarkable *Instances* as Sir Henry Spelman

L 2

gives

gives Us in his *History of Sacrilege*; And many more of the same sort, which we can Gather elsewhere; And some that our own Experience can furnish Us withal: In such Cases, it is far from *Superstition* to take Notice of the *Hand of God* in them: And not to do it, is that *Stupidity* and *Blasphemy* before Reprehended, it is a *Hardning* our selves against all the *Methods of Divine Providence*; a *Denial* of it, and Living without God in the World.

Who can (for Example) avoid the Observation of the *New-Forest* in *Hampshire* Devouring so Many of *William* the Conqueror's Sons, by *Strange Deaths*; he having Destroy'd 26 *Parish Churches* to make Room for his *Deer* there, as you may see in *Spelman's Hist. Sacril.* p. 119, 120.

Or what is observ'd in the *Preface* to his *De non Temerand.* Eccl. p. 42. That within 20 years after *Hen. VIII.* his Seizing the Revenues of the *Church* by the Advice and Assistance of his *Nobility*; and Dividing her *Patrimony* among them Chiefly; More of them and their Children were *Attainted*

tainted and Dy'd by the Sword of Justice, than from the Conquest to that time, which was about 500 years.

Sir Henry Spelman's *Hist. Sacril.* c. vij. Computes that *The great Increase of Lands and Wealth that came to the King by the Dissolution was Quadruple to the Crown-Lands.* And takes Notice (p. 226, 227.) how the *Crown-Lands* were Dwindling away. Most of them being then gone (when he Wrote, in the Reign of King *Charles I.*) and only *Fee-Farm Rents* Reserv'd out of the Greatest part of them, viz. 40000 *l.* a year out of the *Crown-Lands*, and 60000 *l.* out of the *Church-Lands.* And observes, as a Continuance of the Judgment upon them, That an Infraction was then begun to be Made upon the Very *Fee-Farm Rents* themselves, And that some of them had been Alienated. But if he had Liv'd another *Reign*, he wou'd have seen them Every one Sold: And the *Crown* Reduc'd to Live from Hand to Mouth, upon the Mere *Benevolence* of those, Whose Care it is, to keep it Always so *Depending*, and upon its *Good Behaviour.*

An ESSAY concerning the

So much has the *Crown* Gain'd by the Access of *Sacrilegious* Wealth, as from *Imperial* Dignity, and a *Propriety* *Paramount* in all the *Lands* of *England*, to become an *Honourable Beggar* for its *Daily Bread* !

I know not how far this has sunk with those who are Concern'd: Or whether another *Curse* may not be Ad-ded, that is, *Never to Consider*, but *Go on*,

However, *Sir Hen. Spelman* has told Us of several *Gentlemen* in *England*, who, out of a *Due* sense of the sin of this *Sacrilege*, have freely *Given up*, and *Restored* to the *Church*, as far as the *Laws* wou'd *Permit* them, all their *Improprate Tythes*, which had *Descended* to them from their *Ancestors*: That instead of them, and the *Curses* which attended them, they might *Entail* the *Blessing* of *God*, upon the *Rest* of their *Estates*, and upon their *Posterities*. The sense of this sunk so *Deep* with the *Great Earl* of *Strafford*, that foreseeing a new *Sacrilegious* *Deluge* of *Usurpation* upon the *Church* then coming on, *An. 1640.* he made it his *Dying Injunction* to his *Son*,
under

Divine Right of TYTHES. 151

under Peril of his *Curse*, and of the *Curse of God*, never to meddle with any *Church-Lands*, or what had been once *Dedicated to God*. This *Legacy* he sent him from the *Scaffold*, where Men are past *Dissembling*, or Courting of *Favour*; tho this cou'd have been no *Recommendation* to him, at that time.

And how Light soever some Men make of the sin of *Sacrilege*, while they *Gain* by it: yet when they come to *Dye*, they may have the same sense of it, which that *Noble Lord* then so Religiously Express'd. But ther being no *Repentance* Accepted by *God*, without *Restitution*, as far as in our Power, I Pray God they may think of it, while it is in their Power to make that *Restitution*, which Alone can witness the *Sincerity* of their *Repentance*.

8. Ther can no Pretence be made for the *Lawfulness* of *Impropriations*; when those Very *Acts of Parliament*, which took them from the *Church*, and Gave them to *Lay-Men*, do acknowledge that they are *God's Dues*, and His *Right*. That they are

Due to God and Holy Church, as in 27 Hen. VIII. c. 20. Nay they were always so acknowledg'd and no otherwise, Infomuch that ther was no *Law* or *Precedent* for a *Lay-Man* to sue for *Tythes*; it was utterly *Heterogeneous* and *Abhorrent*: For which Reason, when *Tythes* were given to *Lay-Men*, they were forced to have a Particular *A^{ct} of Parliament*, 32 Hen. VIII. c. 7. to Enable *Lay-men* to sue for *Tythe*; which before they cou'd not do. In which Very *A^{ct}*, *Tythe* is Nam'd as being Due to *Almighty God*. And next to *A^{ct} of Parliament*, the Great Oracle of our *Law* Sir *Edm. Coke* is to be heard, who in the *Bishop of Winchester's Case*, plainly asserts that *Dismes sont choses Spiritual*, & Due de *Jure Divino*, i. e. That *Tythes are spiritual things, and Due of Divine Right*. And if so, how can *A^{cts} of Parliament* Alter them? can they take away *God's Right*? This is Plainly *Pleading Guilty* against themselves. And leaves all those self-Condemned, who have nothing but these *A^{cts} of Parliament* to plead in Arrest of Judgment for the *Sacrilege* of their

Impro-

Impropriations, at the Day of DOOM.

9. In the next place, can an *Act of Parliament* Dispence with *Vows* made to *God*? or alter things *Dedicated* to *His* service? Did the *Oath* which *Joseph* took of the *Children of Israel*, bind their *Posterities*, so many Ages after, Gen. l. 25. Exod. xiiij. 19. and that about a matter of no greater Consequence, than the Removing of his *Bones*? And shall not the Repeated *Vows* of our *Ancestors* Bind us, to Give *God* His *Honour* due unto his *Name*, the *Worship* of our *Tythes*, which He, from the Beginning, has Reserv'd as *Sacred* unto Himself! Did that *Oath* Bind, which *The Princes* of the *Congregation* swore to the *Gibeonites*? Jos. ix. 15. And shall not the *Vows* and *Oaths* of so Many of our *Kings* and *Parliaments* Bind Us!

Did that *Oath* Bind, which the *Gibeonites* obtained through *Fraud* and *Deceit*? And shall not ours Bind, which were *Voluntary* and *Honest*? Did *God* Dispence, so far, with his own Command of making no Covenant with the *Canaanites*, in favour of the *Israelites Oath*, tho taken Unawares? And will He give up that Part
of

154 *An ESSAY concerning the*

of His *Worship*, which He hath made *Standing* and *Perpetual*, the offering of our *Tythes*, in favour of our *Breach* of a *Lawful* and *Religious Oath* to Perform this! Did God Punish the

2 Sam. xxi. *Israelites* with 3 years *Famine*, for *Saul's* attempting to Break this *Oath*.

Act. xiiij.
20.

450 years after it was made? And is our Crime forgotten, who little more than 150 years ago have Dissolv'd the *Oaths* of our *Ancestors*? Did God Punish this sin of *Saul's* upon the *Israelites*, after he was Dead? And may not we be Punished tho *Hen. VIII.* be Dead! Were the People Punished, who did not Consent to *Saul's* Act? And shall they Escape, who join'd with and Assisted *Hen. VIII.* shar'd the *Spoil* with him, and keep it unto this Day!

Did God Refuse to Answer, till *Jonathan's* Ignorant, and Unwilling Breach of *Saul's* rash and hurtful *Oath* was Purged? And will he Answer our Prayers, till we are Purged from our Willful and Obstinate Breach of the Lawful and Laudable Vows of our Progenitors! Did *Saul's* Oath Bind, without the Consent of the People; and the

1 Sam. xiv.
37.

Divine Right of TYTHES. 155

tho *Jonathan* knew it not? And shall not *Ours* Bind, made with the *Consent* of the *People*; and which we All very well Know!

Was *Zedekiah* so severely Cursed; Ezek. xvij. 16.
for *Despising* the *Oath* of *God* which the King of *Babylon* Forc'd him to swear, tho it was, *That the Kingdom* Verf. 14.
might be Base, and that it might not lift it self up? And shall we be Upholden, who have wilfully *Despised* the *Oath* of *The Lord our God*, to Pay Him His *Tythes*; which, if we Trust His Promise, wou'd make Us Great, and Blessed, and a *Delightful Land!* Mal. iii. 10, 11, 12.

S E C T. XII.

The Benefit of Paying our Tythe.

1. OUR services Add nothing to God: Therefor it is *our Good* which He seeks in All His Institutions of Religion. It is *Our Good*, our *Greatest Good* that our *whole Trust* shou'd be in *The Lord*, Always and upon All occasions: Because he cannot Fail Us, And every thing else will;

will: And therefore we must be miserable, if we place our *Trust* in any thing else than *God*. And our Greatest *Happiness* must consist in a *Full* and *Absolute Dependance* upon Him. Now this *Trust* and *Dependance* is Produc'd more by our *Deeds* than our *Words*: More by *Practising* of it, than by *Speaking* of it, and *Praising* it. And the Payment of our *Tythe* is a *Practice* of it, a *Trusting* in *God*, that He will not only Accept it, and Give us *Spiritual* Blessings for it: But even, That we shall Gain by it, as to this World, and Grow the *Richer* for it. For it is His *Blessing* only that giveth *Encrease*; as to the *Fruits* of the *Field*, so to the *Labours* of our *Hands*, to All our Endeavours, in whatever *Vocation*. And He has Promised not only *Spiritual* but even *Temporal Blessings* and *Encrease* of our *Store*, if we will *Trust* Him so far, as *Duly*, and *Cheerfully*, without *Grudging*, or *Despondency* to Pay our *Tythes* to Him. Bring ye All the *Tythes* into the *Store-house*, that ther may be *Meat* in mine *House*, and Prove me now herewith, saith the *Lord of Hosts*, if I will not open you the

Mal. iii. 10.

Divine Right of TYTHES. 157

the Windows of Heaven and Pour you out a Blessing, that ther shall not be Room enough to Receive it : And I will Rebuke the Devourer for your sakes, and he shall not destroy the Fruits of your Ground ; neither shall your Vine cast her fruit before the time in the field, saith the Lord of Hosts : And all Nations shall call you Blessed, for ye shall be a Delightful Land, saith The Lord of Hosts. The same Blessing is Promised. Prov. iij. 16. Honour the Lord with thy Substance, and with the First-fruits of all thine Increase : so shall thy Barns be filled with Plenty, and thy Presses shall burst out with new Wine. And thus it was understood by the Jews in after Generations. As you find it Express'd almost in the same words as these of Solomon, Give the Lord his Honour, with a Good eye, and Diminish not the First-fruits of thine hands : In All thy Gifts, shew a Cheerful Countenance, and Dedicate thy Tythes with Gladness : Give unto the Most High according as He hath Enriched thee, and as thou hast Gotten, give with a Cheerful eye : For the Lord Recompenseth, and will Give thee seven times as much.

There-

*Eccl. xxv.
8,9,10,11.*

Therefor it is our own Advantage, that we Pay *Tytte*. The Lord bids us *Prove* Him herein, *Try* Him, *Trust* in Him, and see how Abundant He will be in His Blessings to us, and whether He will not Return to Us *Ten-fold*, for the *Tenth* we Give to Him. But if we Dare not Trust God so far as to make this small Experiment, when He Provokes Us to it; and Grudge to Give Him the *Tenth*, who gave Us *All*, it is but Just with Him to take that from Us wherein we *Trusted*, and not to leave Us a *Tenth*; but to take the *Whole* from those who Durst not Trust Him and *All* His *Promises* with a *Tenth*.

Whereas, on the other hand, those who do *Truly* and *Sincerely Believe* and *Trust* in God, and in what He has *Promised*; will shew it in *Deeds* as well as in *Words*; will Pay Him His *Tytte*, *Religiously* and with a *Good Heart*. And when he finds God *Performing* His *Promise*, and *Rewarding* his *Faith* in *Doubling* of his *Store*. This *Encreases* his *Faith* and *Trust* in God: It is *Practice* makes *Perfection*. And it confirms our *Faith* as to th

End

Divine Right of TYTHES. 159

Future Promises of Heaven, when we find that God does make good His Promises to us *Here*. These are *Inestimable Benefits*, even the Confirming of our *Faith*, without which we shall never come to *Heaven*.

And I will be Bold to say, That whoever Dare not Trust GOD's Promise, as to his Tythe (supposing him Convinc'd of it) does not Really Believe it, nor Trust to it, as to *Heaven*; however he may Flatter himself, or Impose upon others. For he that will not Trust God in a *Little*, how will he in a *Great Deal*? If not for a *Penny*, how can he for *Heaven*!

Therefor we see how justly Covetousness is call'd *Idolatry*. A Covetous Man cannot Trust in God: Nor can he that Trusts sincerely in God, ever be Covetous. It is Impossible. For these are Direct Opposites. This is the Reason that God has Commanded we shou'd Worship Him, not only with our *Minds*, or with our *Tongues*, but with our *Substance*: This puts our *Faith* in *Practice*. And *Practice* Confirms and Enlarges it. And it is the Least Proportion of our *Substance* which
He

He has Required, that is the *Tenth*. Something that may shew our *Trust* and *Dependance* upon *Him*. The more *Zealous* gave more, according to their *Faith*. *Christ* commanded the *Rich* young *Nobleman* to sell *All*.

Luk. xviii.
, 22.

Act. iv. 34.

And the *First Christians* Gave *All*: *All*, at the *Beginning*, Gave more than a *Tenth*, else were they esteemed worse than the *Jews*, who Gave that *Proportion*, as I have before shewn out of *Irenæus*, &c. Now then the *Payment* of our *Tithe*, being, of it self, *Productive* of so Great *Vertue* and *Strength* in our *Minds*, to *Teach* Us, and *Enure* Us, how to *Trust* in *God*: And having likewise the *Promise* of so Great *Temporal* Blessings, is not to be look'd upon as a *Tax* or *Imposition* Upon Us; But as a High *Privilege*, and a *Pledge* by which *God* has *Obliged* Himself to *Provide* for Us; and to *Return* Us *Ten* times as much, even in this world, besides the *End* of our *Faith*, which is *Heaven*. Hence our *Tithe* is called, *The Bread of our Soul*. And *God* threatens it as an heavy *Judgment*, That we shall not be *Permitted* to Pay our *Tithe* to *Him*.

Him. They shall not offer Wine-offerings, to the Lord --- their Bread for their soul shall not come into the House of the Lord. By this they Forfeited All the Benefits, and All the Promises which were Annexed to the Payment of their Tythe. How much more then have we Forfeited, who, when we are not only Permitted but Invited to Partake of this Benefit, turn the Deaf Ear, and Refuse to Restore what we have Sacrilegiously Robbed out of the House of God?

S E C T. XIII.

Remarkable Judgments for not Paying of our Tythe.

TYTHES being Prov'd to be a Part of God's Worship, and a Blessing to Attend the Payment of them : The Consequence is ImPLY'd, that a Curse must be Due to the non-Payment of them ; it being a Contempt of God, and a Neglect of His Worship. As Payment of Tribute is an Acknowledgment of his being King to whom we think it Due : And the Denial of Tri-

M bute

bute, is a Denial of his being *King*. So *Tytbe*, being the *Tribute* which *God* hath Reserv'd to Himself, to Deny *that* to Him, is Denying Him to be *our God*. And tho we acknowledge Him with our *Mouths*, yet *that* will no more be Accepted, than an *Earthly King* wou'd think him to be a good Subject, who only call'd him *King*, And gave him the *Knee* or the *Hat*, but yet Deny'd him his *Tribute* and more *Substantial Honour*.

I. The *Heathens* Paid their *Worship*, and consequently their *Tytbe*, as being Part of it, to *False Gods*: And thought that *Judgments* did Attend their *Neglect* of it.

And *Judgments* might Attend it. For tho their *Worship* was not Pleasing to *God*, as to the *Manner* of it, it being *Idolatrous*: yet it being Ultimately Referr'd to, and Intended for the *Supreme Being*, whom they *Ignorantly Worshipped* (Act. xvij. 23.) It was Consequently a *Dis honour* meant to Him, when they *Prophan'd* what they thought *Sacred* to Him. And might Justly be *Punished* by *God*, as Arguing a *Pravity* in their *Wills*, tho they

Divine Right of TYTHES. 163

they follow'd an Erroneous Judgment.

Thus it became *Sin* to *Jeroboam*,
and his *House*, *Even to cut it off, and to* 1 Kin. xliij.
Destroy it from off the face of the Earth, 33, 34
That he made *Priests* of the *Lowest*
of the *People*, tho it were to his *Idol*
Calves that he had set up. For the
Worship being Referr'd Ultimately
to *God*, whom he Meant to *Worship*
by those *Calves*; the *Dishonour* did
consequently Redound to *God*, to
have the *Meanest* of the *People* set up
for his *Priests*.

And *Jeroboam* must *Sin* herein more
Willfully than the *Heathen*, because he
had more Knowledge than they, that
this *Manner* of *Worship* was *Forbidden*
by *God*.

Which the *Heathens* not Knowing,
their *Worship* was less *Guilty*; and Con-
sequently Might be the more Notic'd
by *God*; So as to *Punish* their *Preva-*
rications in it, according to what they
Intended, tho not according to the
thing it self.

For this *Reason* *Joseph* did not
Buy the *Lands* of the *Priests* in *Egypt*
(*Gen. xlvij. 22.*) because they were
Given to a *Religious* tho *Idolatrous* Use.

And tho *God* ordered *Idols* to be *Burn'd*: And their *Priests* sometimes to be *Slain*: yet we find not that ever He permitted any of their *Dedicated* things, to be taken as a *Prey*, or turn'd to *Common Use*; But to be *Burnt* and *Destroy'd*.

For these Reasons, the *Heathens* may be Allow'd among the Instances of *God's Judgments*, upon *Sacrilege*, particularly that Branch of it, which is our present Subject, the *Subtraction* of *Tythe*. However it confirms their opinion concerning the *Divine Right* of *Tythes*: for otherwise they cou'd not have thought that the *Divine Vengeance* fell upon them for their *Subtraction* of their *Tythe*.

But because I lay the least Stress upon these Instances from the *Heathen*, I will only Name a *Few*, that I might not wholly omit them.

1. It is told before in the Story of *Camillus* how the *Romans* Apprehended the Displeasure of the *Gods*, And what Reparation they Made for the *Soldiers* not giving the *Tenth* of the *Booty* they got in the *Sacking* of *Veies*.

2. *Hesiod*

2. *Hesiod* (as before mentioned) tells of the People *Thoës*, who were accounted *Wicked* and *Atheistical*, because they paid not their *Tythës* to the *Gods*: and that they were utterly Destroy'd by the *Gods*; for that Reason.

3. *Diodor. Sic.* tells likewise (*Hist.* l. 5.) of the *Carthaginians*, who constantly paid their *Tytbe* to *Hercules*: but when they were grown Rich, they neglected it, till being Reduc'd to Great Straits in their Wars, they attributed these Judgments to have come upon them for that Neglect; and, in their Distress, they Return'd to the Payment of their *Tythës* as formerly.

4. *Pausan. Hist. Græc.* says that the *Siphniars*, who us'd to pay the yearly *Tytbe* of their *Mines*, Lost them, by the Justice of the Gods, for having Omitted that Payment.

5. And, to name no more, *Dionis. Halicar.* l. 1. shews how the *Pelasgi* in *Umbria* were punished with a Barren year, for not Paying of their *Tytbe*; and that, upon their afresh vowing the *Tytbe* of *All their Profits* to the

Gods, that Judgment was Remov'd.

This is sufficient (at least) to shew the Notion of the *Heathen* in this Point.

II. But it is more Authentick to see how *God* Punished this Neglect of *Tytbe*, among the *Jews*. And we find this to have born a Great Part in the most Remarkable *Judgments* that befel them. 1. The *Captivity* of the 10 *Tribes* was in the Reign of *Hezekiah* King of *Judah*. And we find by the *Reformation* which *Hezekiah* made after that, as well in *Israel* as *Judah*, 2 *Chr.* xxxi. that the Payment of their *Tytbes* had been Greatly Neglected; the Restoring of the *Tytbe* being a Main Branch of that *Reformation*. And therefor ther is no Doubt but that the Neglect of paying their *Tytbe* had a Main weight, as in the *Excision* of the *Ten Tribes*, so in the *Captivity* of *Judah*, which soon after followed.

This farther appears in the *Reformation* of *Nehemiah*, after the *Captivity*. Wherein they Promised Amendment of those things which they had formerly Neglected; and for which Neglect that *Captivity* was sent upon them.

them. They particularly Remember the Neglect of the *Sabbatical year*, and the year of *Release* (before mentioned) and Promise the future observance of them. *Neh. x. 31.* and after, to the end of that *Chapter*, there is Large Mention, and Renewed Promises as to the Due and Exact payment of their *Tythes*; which makes it plain, that as the *Sabbatical year* and the year of *Release*, so the *Tythes* had been Neglected; and that for such Neglect, they had been Punished with that *Long Captivity*. And as the Land had Rest for 70 years together, to fulfil so many *Sabbatical years* as they had Neglected (which is shewn before *Sett. i. pag. 11.*) So were they deprived of the *Whole Profits* of the Land, who had Neglected to Pay *The Lord His Tenth Part*.

III. But after their Return from the *Captivity*, they fell again into a new Neglect of Paying their *Tythe*; for which an Heavier *Curse* fell upon them than before. A vile Prostitution of their *Priesthood*, and Greater Corruption in *Doctrine* and *Manners* than ever formerly, as appears in the History of the

Maccabees, and afterwards to the time of our Blessed Saviour, when they were totally subjected to the *Romans*; at whose Pleasure their *Priesthood* was Changed, made *Annual* and *Arbitrary*; and their whole *Service* rendered *Precarious*. By their *Doctrines* of *Corban*, and such like, they had made the *Commands* of God of *None Effect*, as our Blessed Saviour Reprehended them: Their *Scribes* and *Pharisees* were *Hypocrites*, *blind Guides*, *Serpents*, and a *Generation of Vipers*. Their *Chief Priests* and *Elders* took Council against *Jesus*, Mistook and Murder'd their *Messiah*. This was the Heaviest of *Curses*! They entail'd the Guilt of His *Blood* upon them and their Children; which lies upon them to this Day, in a *Dispersion* to the four Winds, of now near 1700 years standing; a much Greater Judgment (if they would Reflect upon it) than their 70 years *Captivity* in *Babylon*, for their former *Idolatries* and *Prævarications*.

Matt. xxij.

But, as to our Present Subject, was ther any thing Remarkable as to the Non-Payment of their *Tythes*, before

our

our Saviour's Coming, that might be reckon'd to have its share in that Hardness of Heart which prov'd their Destruction? Yes. *Godmyn* shews from the Jewish Authors (in his *Moses* and *Aaron*. 1. 6. c. 3. p. 253.) that there had been a Great Neglect among them in the Payment of their Tythe: And this Encreased more and more upon them, insomuch, that, as they tell Us, for about 120 years before our Saviour's Incarnation, *This Corruption so Prevail'd, that the People in a Manner Neglected All Tythe.* But we have an Higher Authority than even these Jewish Authors against themselves, that is, the Last of their Prophets, after the Captivity, who Charges this of the Non-Payment of their Tythe, as the Great Curse which lay upon them; And therefor, must have a Pincipal weight, in the forenam'd Dreadful Judgments, which fell upon them. Hear his own words, *Will a Man Rob God? yet ye have Robbed me: But ye say wherein have we Robbed Thee? in Tythes and Offerings. Ye are Cursed with a Curse; for ye have Robbed Me, even this whole Nation.* Mal. iij. 8, 9.

IV. Let us now Descend to the Times of *Christianity*. It has been told before, of the Great *Devotion* of the *Primitive Christians*, in Giving not only the *Tenth*, but All of them much more, Many even All that they had to the service of God. But this wore away, and they began to Grudge the very *Tenth*. Soon after which in the beginning of the *Fifth Century*, ther came a Dreadful *Revolution*. The *Goths* and *Vandals* were let loose, like an *Impetuous Torrent*, which over-ran many Nations, and Ruin'd many *Christian Churches* that never found an after Settlement. Among the rest the *Vandals* sack'd *Hippo* in *Africa* A. D. 429. Immediately after the Death of *St. Augustine*, who was *Bishop* of that *City*. He, as it were, standing in the Gap, and keeping off the Vengeance from them, while he liv'd. And in his Admonitions to them he laid a Particular stress upon their Neglect of the Payment of their *Tytbe*, as a Main Cause of the Miseries which had overtaken them; Especially of their *Poverty*, occasion'd by the Heavy *Taxes*, which were extorted from them,

them, to carry on that War in which they were engaged. And he observes to them; That God, by this, was exacting Double from them for those Tythes which they had Neglected to Pay to Him. *Majores nostri* (says he *Hom. 48.*) *ideo Copiis omnibus abundabant, quia Decimas dabant, & Cæsari censum reddebant: Modo autem, quia discessit Devotio Dei, accessit Indictio Fisci. Nolumus partiri cum Deo Decimas, modo autem Totum tollitur. Hoc tollit Fiscus, quod non accipit Christus. i. e.* Our Forefathers abounded in Plenty, because they Gave to God and Cæsar their Due. That is, Tythes to God, and Tribute to their King; But now because our Devotion towards God is ceas'd, the Imposition of Taxes is Encreas'd. We wou'd not share with God in Giving Him the Tenth; and now behold the whole is taken from Us. The EXCHEQUER has swallow'd that which we Refus'd to Give to CHRIST.

V. How Literally has this been our Case: I wish that we may Reflect upon it. It is about 150 years since we have seiz'd upon the Tythes of God:
And

And we have been of Late Paying the *Arrears* of it by Wholesale, *Dis-Gorging* by Millions those *Sacrilegious Usurpations*, which we have been *suck-ing* in all that time. And God has Empty'd them from Us into *Foreign* and *Popish Nations*. For we knew not
Hof. ij. 8, 9. that He gave us *Corn, and Wine, and Oyl, and Multiply'd our Silver and our Gold, which we have Prepared for Baal*. Therefor has He *Recover'd* it out of our hands. We thought it was our own *Skill and Strength*, which Got us All these *Riches*, by which our
Hab. i. 16. *Portion was made Fat, and our Meat Plenteous*; therefor we *Sacrific'd* to our *Net*; but thought it needless to *Acknowledge God* in all this, by giving Him a *Tenth*. Shall He not therefor *Empty* our *Net*? We have *Empty'd* it with our own hands. Yet will not see this to be a *Judgment* from God! But we shall see and consider, for he is stronger than We. We thought a *Tenth* too much for God, and Grudg'd the *ordinary Tribute* of our *Kings*: But have Pay'd *Ten* times over, by *Extraordinary Ways and Means*. We Robb'd God of His *Tribute*, the *Tythe*, and thought

Divine Right of TYTHES. 173

thought it *Good Husbandry*, to save it in our own *Pockets* : And he has taken the *Nine Parts* from us, and not left us a *Tenth* of what but a few years ago we Possessed. And what will be the End of these things? *Except ye Repent* ---

If any think that the seizing of the *Tythes* in *Hen. VIII's* time, cannot be visited now 150 years after; let them Reflect that God visits the sins of the *Fathers* upon their *Children* to the 3d and 4th Generation. That He bore with the *Jews* in their Continual Breach of the *Sabbatical year*, for 490 years; yet Forgot it not, but Punished it afterwards, with a Fearful Destruction, even the *Captivity* and Removal of the *whole Nation*, for 70 years together. Pray God we may not continue to Provoke Him to the same Degree.

VI. What shall I say more? We have the *Promises* of God, who cannot Lye, That if we will shew our *Trust* and *Dependance* upon Him, so far, as to give Him a *Tenth*; if we will thereby Acknowledge Him to be our God, and that by His *Blessing* we are

are made *Rich*, *He* will Return it to us an hundredfold, till ther shall not be *Room* enough to *Receive* it. Again, if we will not Trust to Him but to our own *Net*, that he will *Empty* it, and shew *Himself* to be our *God*, by *Manifold Judgments*, till He overcome Us, and make Us *see* and *confess* That it is *He* who hath done All these things unto Us: And that ther is not an *Evil* in the *City*, which He hath not sent upon us.

We have seen the *Faith* of *Jews* and *Heathens* to exceed ours! It was a *Proverb* among the *Jews*, *Pay Tythes and be Rich*. So much they acknowledged All that they had to come from *God*. And the *Heathens* made the same *Observation*, that they who Pay'd most to *God*, did *Receive* most from him. They saw *God's Judgments* upon them for not giving Him His *Tenth*: They *Repented* and *Restored* the *Tythe*, and were *Delivered*. But we *Christians* remain the only *Incurable Infidels*! We will not *Trust* *GOD*; and *Provoke* Him to *Convince* us, by All His *Judgments*! Which *God* Avert, by *Opening* our *Eyes*, and
Enlarging

Divine Right of TYTHES. 175

Enlarging of our Hearts, that with a sincere Repentance for all our other sins, we may likewise Restore His Tythe, and Learn to Trust in Him: That he may yet Repent for All the Evil he has brought upon Us; and with which He still threatens Us, and may leave a Blessing behind Him, even a Meat-Offering and a Drink-Offering unto The Lord our God; that ther may be Meat in His House, and thereby Plenty in Ours. May His Judgments have this Happy Effect with us, to make us Search and try our ways, to Examine Seriously this Matter of Tythe; And to Turn again to the Lord, in this, as well as in any other Breach of God's Commands, of which we have Many to Reckon, and this not the Least. Now is the time to search out All For when God's Judgments are upon the Earth, the Inhabitants of the World will Learn Righteousness. Isa. xxvi. 9.

SECT.

S E C T. XIV.

Of what things Tythes are to be Paid.

Q U E R

1. Ans. **O**UT of All your Gifts. Numb. xviii. 29. *עֲשֵׂהוּ*. Gal. vi. 6. *Of All our Goods or Good things.* Of All things that God gives us. Of All things wherein we Expect the Blessing of God. For All come under the same Reason, of Paying Tythe, as an Acknowledgment and Tribute to God for the Nine Parts which He has given to us: And to shew our Dependence and Trust in Him for All that we shall Receive. All the Tythe of the Land, whether of the Seed of the Land, or of the Fruit of the Tree, is the Lords, it is Holy unto the Lord, Lev. xxvii. 30. *Thou shalt truly Tythe All thy Increase of thy Seed, that the Field bringeth forth year by year.* Deut. xiv. 22. *The first-fruits of Corn, Wine, and Oyl, and Honey, and of all the Increase of the Field, and the Tythe of All things. The Tythe of Oxen and Sheep,*

Divine Right of TYTHES. 177

Sheep, and the Tythe of Holy things, which were Consecrated unto the Lord their God, 2 Chr. xxxi. 5, 6. Of all that thou shalt give me, I will surely give the Tenth unto Thee, Gen. xxviii. 22. Honour the Lord with thy Substance, and with the First-fruits of ALL thine Increase. So shall thy Barns be filled with Plenty, &c. This is the Reward God has Promis'd to it (if we Dare Trust Him.) And wherein soever we Expect God so to Bless us, of All those things we must Pay Him the Tenth; else have we no Title to this Promise. And this was the Notion of the Jews. I give Tythes of ALL that I possess, said the Pharisee, Luk. xiii. 12. And our Saviour Determines, Matth. xxiii. 23. that we ought to Pay Tythes even of Mint, Anise, and Cummin, i. e. of the smallest things.

This was the sense of All the Fathers, in the Primitive Ages of the Church. They Excepted Nothing from Tythe, of which I have given some Instances, and many more are to be Produc'd.

II. We are moreover Bound to this by the Solemn Vows, Dedications, and

N

Laws

Laws of our Predecessors, Kings and Parliaments of England, before-mentioned. In the first Great Charter, or *Act of Parliament* of King *Ethelwulf*, which I have already Mentioned, and which *Selden* Recites (*ut supra*) p. 200. it is thus Vowed, Constituted, and Ordained, *Unde etiam cum Obtestatione Precipimus, ut omnes student, de omnibus quæ Possident, Decimas dare, quia speciale Domini Dei est.* i. e. *Wherefor we Command and Objure All to Pay the Tythe of All things that they Possess, because it is the Peculiar of the Lord God.*

And thus it is in all the following *Grants and Dedications* of the *Kings and Parliaments* downwards.

Many of which are Recited by Mr. *Selden*. And some of them Descend to name All Particulars that well cou'd be thought of. As in the *Laws of Edward the Confessor* set down at large by Mr. *Selden*, c. 8, n. 13, p. 224, 225. which Names Tythe, *de omni Annona*, of All sorts of *Provisions, Victuals, Wages*, or any *Income*. Moreover of *Colts, Calves, Cheese, Milk, Lambs, Fleeces, Pigs, Bees, Wood, Hay, Mills, Parks, Warrens,*

Divine Right of TYTHES. 179

Warrens, Fishing, Orchards, Gardens, & *Negotiationibus*, Trading, Merchandise, and all Business, & *omnibus rebus quas dederit Dominus*, of All things whatsoever that God gives us, *Decima pars Ei redenda est*, we must Give the Tenth to Him. *Qui autem Detinuerit, per Justitiam Episcopi, & Regis (si necesse fuerit) arguatur.* *Hæc enim. B. Augustinus prædicavit, & concessa sunt a Rege, Baronibus & Populo. i.e.* And if any Detain his Tythe, he is to be compelled to Pay them, by the Justice of the Bishop, and the King (if ther be need for it) for so St. Augustine did Preach: And this is Granted by the King, Lords, and Commons. It were Endless and Needless to Repeat All the Rest of the like Acts of Parliament, which are All of the like strain, and Import.

It is shewn before, that this was the Universal Notion of the Heathens in All Nations, That Tythe was to be pay'd of All things, of All Merchandise and Trading, of All Manual Labour, and of All Spoils taken in War, as well as of All Estates Personal and Real, of every thing that God gives.

This was the Concurrent Notion of *Heathens, Jews, and Christians*, Till *Popery*, of Late, has Corrupted it; from whom we have Lickt it up.

SECT. XV.

If the Payment of our Tythe to the Poor, or other Charitable Uses, be a Due Payment of our Tythe?

I. Ans. **N**O. It is shewn *Seet. IV.* That *some Part* of our Substance is Due to God, as an Act of *Worship*. And it is Prov'd afterwards, That that *Proportion* is a *Tenth*, at least. Therefor it must be Pay'd as an Act of *Worship*, which is Different from an Act of *Charity*. The *Jews* paid their *Tythe* to the *Priests*, not to the *Poor*: they paid a *second Tythe* to the *Poor*. And this was Purely an Act of *Charity*. But the *Tythe* of God must be Pay'd only to his *Priests*, as other *Sacrifices* and *Offerings* were; of which the *Tythe* was a Part, as before is shewn. If we give to the *Poor*, out
of

Divine Right of TYTHES. 181

of God's *Tenth*, we give what is none of *our own*: We Rob God to pay *Man*: And commit *Sacrilege* for *Charity*. Therefor we must give to the *Poor* out of our own *Nine Parts*. And this was the Current *Doctrine* and *Practice*, as of the *Jews* under the *Law*, so of the *Christians*, before that *Invasion* (spoke to above) of the *Pope* and his *Emissaries* upon this *Inheritance* of God: To which God's *Title* had not been Disputed, before that time, since the Beginning of the *World*, no not by the *Heathen*.

II. Moreover, we are under the *Indispensible* and *Sacred* obligation of the *Many Vows* of our *Ancestors* (the force of which I have Urg'd before) not to Employ the *Tythe* of God, to other *Charitable* uses, but to Perform them out of our *Nine Parts*: For this was the *Sense* and *Meaning* of All these *Dedications* of *Tythes* before-mentioned. In the first of which (confirm'd by all the Rest) the *Charter* of King *Ethelwolf*, of which I have Recited some Part already, it is Expressly caution'd (as set down by *Selden*, *ubi supra*, p. 199.) That Ne-

mo justam Eleemosinam de his quæ Possidet facere valet, nisi prius separaverit Domino, quod a Primordio Ipse sibi Reddere Delegavit. i. e. None can justly give Alms out of any thing that he Possesses, till he has first separated out of it, to the Lord; that which, from the Beginning, He hath Commanded to be Render'd to Himself. And this is Usher'd in with, sicut Sapiens ait, As the Wise Man said. Which shews that it was an Anciently Received and Approved Doctrine, at that time.

And these words Immediately following do Contain the Sanction or Curse that attends the doing otherwise. *Ac per hoc, plerumque contingit ut qui Deciman non tribuit, ad Decimam revertitur. i. e. And by this, it often comes to pass, that he who do's not Pay his Tenth, is Reduc'd to a Tenth. Unde etiam, cum obtestatione, Præcipimus, ut omnes studeant, de omnibus quæ possident, Decimas dare, quia speciale Domini est; & de Novem partibus sibi vivat, & Eleemosinas tribuat. i. e. Therefore we Command, with Obtesting (i. e. before God) that All should take heed to Pay the Tythe*
of

of All that they Possess; because it do's peculiarly belong unto God; And let him support himself, and give Alms out of the Remaining Nine parts.

The same says St. *Augustin*, in his Sermon *De reddendis Decimis* (Tom. x. 219. Sermon. de Tempore) where he Exhorts All that wou'd obtain the Remission of their Sins, or Prosperity in this world to Pay their Tythe to God, and give Alms to the Poor out of the remaining Nine Parts.

SECTION. XVI.

When Tythes are to be Pay'd?

Ans. **B**Efore any of the *Nine* parts be Touched, that is, Converted to our own use, God is to be First served. And besides that, the Whole being God's, the *Nine* Parts are not Released to Us, but by offering the *Tenth* to God. This has been a Received Notion, even among the Gentiles, as well as Jews, and Christians. Inſomuch that it grew into a Proverb among the Greeks *Αὐτὸν ἰσιν*.

To eat of things that had not been Sacrificed; i. e. of which some Part had not first been Sacrific'd, or Offered to God, viz. That Part which they thought Due to the Gods, which I have above shewn to be the Tenth. And this Saying *אֲשֶׁר יִשְׁחַק*, was us'd to Express the most wicked Profligate, who had no sense of his Duty to God or Man, such was he thought, who Durst be so Prophane and Ir-Reverend to God, as to Eat or make use of any thing, which had not been Hallowed by Offering first the Tenth of it to God. And, as among the Greeks, so Pliny tells (*Nat. Hist.* l. 18. c. 2. p. 367.) that the Romans never tasted of their Fruits or Wines, till the Priests had first taken the First-fruits, or Tythe out of them. So the Arabian Law. See before, p. 66.

And this was correspondent to the Law of God Himself. Who Comanded *Lev. xxiii. 14.* Ye shall eat neither Bread nor Parched Corn, nor Green Ears, until the self same Day that ye have brought an Offering unto your God. It shall be a statute for ever. And *Num. xviii. 30.* When ye have be-
ved

Divine Right of TYTHES. 185

ted the Best thereof from it, then (and not before) it shall be counted, as the Increase of the Treshing-floor, and of the Wine-press: i. e. to be eaten, and made use of. Again, ver. 32. And ye shall bear no sin, by reason of it, when ye have Heaved from it the Best of it. i. e. That it would be a sin to Eat of it, without first offering to God His Due. That is the Tenth, as it is Express'd ver. 26. And it was a Sin, even unto Death, in the Levites, if they Eat of any of the Tythes which the People gave to them, before they had Offered, the Tythe of their Tythe to God; which he gave to the High-Priest, and was called the Heave-offering of the Levites. And their Converting any Part of the Peoples Tythes to their own use, before they had made this Heave-offering of a Tenth of it, was called a Polluting of the Tythes of the People, which they had Received, and made them Liable to Death. ver. 32. And ye shall bear no sin, by reason of it, when ye have Heaved from it the Best of it; neither shall ye Pollute the Holy things of the Children of Israel, lest ye Die. Thus our entring upon

upon any Part, before we have Offered to God His Tenth Part, is a Polluting of the Whole, as to us. For it is Sanctifi'd to us, by our Offering the Tenth to God: Till when, the Whole is Hallowed to God; and it is Sacrilege to Invade it. Nor is any of it Releas'd to our Use, till God's Part be first taken from it.

And you see how *strictly* this was Enjoyn'd by God, and how *Universally*; That as the People were not so much as to Taste of any of the Fruits of the Earth, no not the Green Ears, till they had offered to The Lord His Part out of it, by Giving it unto the *Evvites*; so neither were the *Levites* to Taste of any of the Peoples Tythe, till they had first Offered the Tenth of their Tenth to God, by giving of it to the *High Priest*; And that under Pain of Death: And of Rendering the Whole Polluted to them. He that steals any of his Goods to his own use before he has given to God His Tenth, steals it, and all the Rest from God's Blessing. And tries if he can grow Rich, whether God will or not, Which if God Permit, it is for his Greater Judgment; And

And God can Exact it from him, or his Posterity; Upon whom we Entail God's Curse, when we Deprive God of His Due.

S E C T. XVII.

Of what Part of our Goods, the Tythe is to be Pay'd.

OF the Very Best, no Doubt; for we offer it to God. And in this we Express the Reverence Due to the Divine Majesty. And to offer any thing to him, that is not the Best we have, Argues a Slight and Contempt of Him; And Preferring our selves, or something else before Him. Therefore tho we give the full Proportion of a Tenth, yet if we Give it not of the very Best, we fail as to the Quality of our Gift, tho not as to the Quantity: We Forfeit the Blessing upon the whole; And instead of that, we bring a Curse upon us, as seeking to Deceive or Blind the Eyes of God, as if He took no Notice, or did not Regard it.

Which

Which is a Greater Contempt of God than if we did not offer to Him at all.

Mal. i. 14. But cursed be the Deceiver, who bath in his Flock a Male, and Voweth, and Sacrificeth unto the Lord a Corrupt thing. For I am a great King, saith The Lord of Hosts; And My Name is Dreadful among the Heathen: But I need not Insist upon this. The Commands are Numerous, and cannot escape the observation of Any, That whatever was offered to The Lord was to be without Blemish, Deut. xvij. 1. And the Texts before Quoted Num. xvij. 30. and 32. do, among Many others plainly Express it. When ye have Heaved the BEST thereof from it, then it shall be counted as the Increase of the Threshing-floor, &c. And ye shall bear no sin, by reason of it, when ye have Heaved from it the BEST of it. i. e. if you do not Heave the Best, it will be a Sin, and you shall Bear it.

As to the same Notion among the Heathen, see before, p. 47. and p. 71.

SECT. XVIII.

Who they are that ought to Pay Tythe?

Ans. **A**LL that *Worship* God. For Tythe is a Part of His *Worship*. 2ly. All that Expect His *Blessing* upon the Remaining *Nine* Parts: And upon their *future Labours* and *Endeavours*.

Object. Tho the *Rich* may Bear this, yet it seems very Hard upon the *Poor*.

Ans. It is no Harder to the *Poor* than to the *Rich*; because they Pay *Proportionably*. So *Equal* is this *Tax* of God's *Imposing*! After the Tythe of *Worship*, the *Jews* were obliged to Pay another Tythe of *Charity* to the *Poor*, which was call'd, *The Poor Man's Tythe*. And this latter sort of Tythe no Man was obliged to Pay to Any who was not *Poorer* than Himself. By which *Rule*, the very *Poorest* sort are *Excused* from this Tythe. But none are *Excused* from the Tythe of *Worship*, more than from their *Prayers*, or any other

other Part of God's *Worship*. None must Appear before the Lord *Empty*. Ther is no *Exception* from this Rule. If it be said, what do's such a *Modicum* signifie which a *Very Poor Man* can Give ? *Ans.* It is Accepted by God as much or more, if given with a better Heart, than the *Great Offerings* of the Rich. The poor Widow's two *Mites* were reckoned *More* than all that the *Rich* had offer'd of their Abundance, *Luke xxi. 3.*

Observe, That those *Priests* to whom this *Widow* gave her two *Mites*, were *Rich*, and *Covetous* beside ; they *Devour'd Widows Houses*. *Luk. xx. 47.* they were these to whom our *Blessed Saviour* said, *Ye Serpents, ye Generation of Vipers, how can ye escape the Damnation of Hell !* yet He made it no *Objection* against this *Religious Widow*, that she should throw in her *Mite* to swell the *Wealth* of those *Wicked Men*, who were much more capable to have *Relieved* her *Great Necessities*, than she was to add to their *Store*. For He knew, and has *Instructed Us*, that her *Offering* was to *God*, and not to the *Priests* ; tho the *Priests*

Mat. xxij.
33.

Divine Right of TYTHES. 191

Priests did Receive it, and it was put into their *Treasury*: yet *Christ* calls those Gifts which were cast into it, *The Offerings of God.*

Luk. xxi.

1, 4

Let us observe, in the 2d place, That this *Fartbing* which the *Widow* gave, was only a *Free-will Offering*; which was of less *Obligation* than the *Tythe*: for the *Tythe* was *Positively Required*; and might be *Exacted*, if not *Pay'd*. How will this Rise in Judgment against those, who have not the Heart to Give what is *Barely Due*! And think a *Tenth* too much, when it is *Commanded*!

It has been before observed, how the *Primitive Christians* Gave, *Many* of them, *All* that they had, as this *Widow* had done; But *None* Less than a *Tenth*: For that they thought themselves *Bound* to give *More* than the *Jews*; because (as *Irenaus* said) they had a *Better Hope*.

Now the *First-Fruits*, the *Tythe* to the *Levites*, the second *Tythe* to the *Poor*, the *Tythe* for *Feasts*, the *Corners* of their *Fields*, which they were forbid to *Reap*, and the *Gleanings* which they were not to *Gather*. *Lev.*

xix. 19.

xix. 19. are computed not to leave to the owner, above a *Fourth* or a *Fifth* Part, Clear to Himself. Out of which their *Daily* and *Multitude of Occasional Offerings* for *Legal Uncleanesses*, besides their *Voluntary* or *Free-will Offerings*, which cannot be Reckon'd, were to be taken.

How far short then of the *Jewish* Performance; and how much shorter of the *Primitive Christian Devotion*, do we come; who will not Pay the one *Tenth*, even of *Worship*, which is *Indispensibly* due to God himself; which he has Reserved; by an *Universal Decree*, ever since *Adam*! How will the *Heathen* Rise up in the Judgment, and Condemn us, who have through All *Ages* and *Nations*, made Conscience of Paying the *Tythe* of God; tho they *Worshipped* GOD in this, as in other Parts of their *Worship*, after an *Un-lawful* and *Idolatrous* Manner! How will this Condemn us, who stand out against the *Light* and *Universal Tradition* which they had; against the *Positive Commands* of the *Law*, and the *Gospel*; and against the Current sense of the *Primitive* and
Universal

Universal Church of Christ; and oppose to All these the *Modern Corruptions* of the *Church of Rome*; which have made *Tythes Eleemosynary*, and *Alienable*. And we have *Alienated* them in a much more *Scandalous Manner*, and upon less Pretence than *Rome* had done. She gave them from the *Secular* to the *Regular Clergy*; We, from all *Clergy*, to the *Laity*. This was a Piece of *Popery* whereby a *Penny* was to be got. Therefor we *Reform'd* it Backwards, into our own *Pockets*! Our *Jehu* destroy'd *Baal* indeed out of the Land; But ^{a Kin. x. 28, 29.} he departed Not from the Sin of the *Golden Calves*.

S E C T. XIX.

If Tythes may be Commuted or Redeem'd?

I. **T***ythes* are a Part of *God's Worship*, Instituted by Himself: and therefor cannot be *Alter'd* or *Changed*, but by Himself.

O

No

No Man might *Alter* or *Change* any Part of the *Sacrifices* under the *Law*.

He might not Sacrifice a *Bullock* for a *Sheep*, where a *Sheep* was commanded; though a *Bullock* was of more value. We must keep close to the *Institution* of *God*.

And *Tyth*e was one of the *Offerings* under the *Law*, it was an *Heave-Offering* (as before is shewn) and therefor cou'd not be *Bought off* or *Redeemed*.

And to Prevent all such *Redemption* of *Tyth*e, it was ordered, *Levit. xxvii. 31.* That if any wou'd *Redeem* ought of his *Tyth*e, he should *Add* thereto a *Fifth* part thereof: and *Ver. 33.* Both it and the *Change* thereof shall be *Holy*: It shall not be *Redeemed*. And *Ezek. xlviii. 14.* They shall not *Sell* of it, neither *Exchange*, neither *Alienate* the *First-fruits* of the *Land*: for it is *Holy unto the Lord*. And so the *Jews* of after ages understood it, as we may see in *Judeth. xi. 13, 14, 15.* where it is declar'd to be *Unlawful* for the *People*, tho in the *Greatest Extremity*, to meddle with the *Tyth*e, or so much as to touch them with their hands;

hands; and that it was not *dispensable* by the *Senate*. And so the *Heathen* thought *Gen. xlvij. 22, 26.* that the *Lands* of the *Priests* were not to be sold upon any account, even when the *People* were forc'd to sell All, and *Themselves* too, for the Greatness of the *Famine*. And if the *Lands* given to the *Priests* were held so *Sacred*, as being *Dedicated* to *God*, Much More the *Tythe*; which were *Dedicated* likewise, but Moreover, were Antecedently Reserv'd by *God* Himself, which the *Gentile* world did believe, as well as the *Jews*, as before is shewn.

II. Again for another Reason, *Tythes* cannot be *Redeemed* by *Us*; because they have been so oft *Vowed* and *Dedicated* to *God*, as before has been said. And it is expressly commanded by *God*, *Lev. xxvij. 28.* That no *Devoted* thing, that a *Man* shall *Devote* unto the *Lord*, of *All* that he hath both of *Man* and *Beast*, and of the *Field* of his *Possession*, shall be *Sold* or *Redeemed*: every *Devoted* thing is most *Holy* unto the *Lord*.

But the *Pope* and a *Papish* *Parliament* first have *Dispenced* with this,

196 *An ESSAY concerning the*
out of the *Plenitude* of their *Power* !

And their *Pardon* is All that either
of their *Impropriators* will have to
Plead at The Day of Judgment.

III. These had no other considera-
tion of *TYTHER* but as a *Mainte-*
nance for the *Clergy* : And if they
Provided for them Another way,
where was the Harm ?

But the *Folly* of God is wiser than
Men. He knew well what would be
the Consequence of having the *Cler-*
gy Depend upon Any for their *Subs-*
istence. That the *Temptation* was too
strong for *Human Nature*, in our *Fal-*
len Condition. That *Time-servers*,
and *Men-Pleasers* would, by this,
creep into the *Church*, and sow *Pil-*
lows under the *Arms* of those who
Fed them. That, by this, they must
fall into *Contempt*, and *Religion*
with them, as the Effect has sadly
shewn.

Therefor God would not give the
LEVITES *Temporal Possessions* a-
mong their Brethren : for these wou'd
be *Liab*le to their *Municipal Laws*,
like the Rest ; and they might be
VOTED

Divine Right of TYTHES. 197

VOTED out and in, be *Chop'd* and *Chang'd*, according to the *Caprice* of those who wou'd not abide their *Doctrine*. But He *setl'd* upon them His *own Inheritance*, as he calls it *Dent*. xviii. 1. which none others might touch, without *Sacrilege*, and throwing off their *Homage* and *Allegiance* to God Himself. i. e. Rejecting Him from being their King and their God. (which now a days, is the slenderest sort of security) That as the *Priesthood* had its *Original* and *Institution*, so it should have its *Revenue* and *Maintenance* and *Dependence* from God Alone.

And as they that *serv'd* God at the *Altar*, were *Partakers* with the *Altar*, i. e. with the *Dues* of God, which were offer'd upon the *Altar*: Even so hath the Lord ordained, that they who *Preach* the *Gospel* shou'd *Live* of the *Gospel*, i. e. of those things which are *Due* to God, under the *Gospel* (as *Tythes*, and *Free-will-offerings* still are) And shou'd be as *Free* and *Independent* on *Man* in their *Office*, as the *Priests* were under the *Law*.

S E C T. XX.

To whom Tythes are to be Paid.

I. **T**HE Tythe of *Charity*, or the *Poor-man's Tythe*, being *Alms*, we may Dispose of them to such Objects of Charity as we think best. And these are call'd *Sacrifices*, in a Large Sense, under the *Gospel*, as well as under the *Law*. See *Heb. xiii. 16. Phil. iv. 18.*

1. But ther is a Preference given, *Gal. vi. 10.* to that *Charity* which is Extended to *The Household of Faith*, that is, to our *Fellow-Christians* rather than others: *Christ* reckons it as done to Himself, *Matth. xxv. 40.*

2. The Reason of this carries it likewise; to Prefer the *Members* of the *True Church* before *Sectaries*: Yet so as not to Neglect even *Sectaries*, *Jews*, or *Infidels*: For All that are in *Want*, are Objects of our *Charity*, whether *Good* or *Bad*: All must be Supported: And while God grants to the most *Wicked Person*, *Life*, and *Time of Repentance*, we ought to Contribute

bute towards it, by Preferring that *Life* which God continues to them. For they are our *Brethren*, and God has made of *One Blood All Nations* upon the *Earth*. They are the *Image of God*: *Christ* has shed His *Blood* for them: and may yet Grant them *Repentance*, and make them *Glorious Saints* of His *Kingdom*. Therefore *Charity* must Extend to *All*, without *Exception*; tho not without *Discrimination*.

II. That this *Charity* must, of necessity, be a *Tenth*, and not under, I do not Contend. For tho the *Jews* did pay a *Second Tythe* to the *Poor*; yet that stands not upon the same Foundation as the *Tythes of Worship*, which were before the *Law*, and *Universally* Receiv'd from the Beginning of the *World*.

Yet, since the *Jews* did pay a *Tenth* to the *Poor*, I think we ought not to Pay *Less*; but rather *More*, because as *Irenaeus* said, *We have a Better Hope*. But I stint not the *Proportion*; only Recommend *St. Paul's Advice* to our Consideration, that *He who soweth Sparingly, shall reap also Sparingly*; And

2 Cor. ix. 6.

*An ESSAY concerning the
he who soweth Bountifully, shall Reap
also Bountifully.*

III. But now as to the *Tyth* of *Worship*, as that is Determin'd to a *Tenth*, at Least, so must it be Pay'd only to *The Priests of the Lord*. Because it is Part of God's *Worship*, it is one of the *Offerings of The Lord*; and as other *Offerings* and *Sacrifices*, it cannot be Offer'd, but by the *Priests*. And particularly as to the *Offering* of our *First-fruits* and *Tythes*, it is com-

Dent. xxvj.
3, 4.

2 Chron.
xxvj.
1 Sam. xiii.
12.

manded to be done by the *Priests*. It is Invading of the *Priest's Office* for any other to Offer it. The same Sin for which God smote *Uzziah*, and Rejected *Saul*; and Declar'd it *Death* for any, but His *Priests*, to Offer upon His *Altar*. And the *Sacrifices* of such who Offer them by any other hands than those of His *Priests*, are so far from being Accepted, that they are *Sin*, and, like the *Offerings of Korah*, Rebellion against God.

IV. But how shall they do who live in *Foreign*, *Infidel*, or *Heretical* Countries, where they can have no *Priests*; that is, None whom they *Own*?

I. Let

Divine Right of TYTHES. 203

1. Let them, if they can, ~~imitate~~ the Zeal of Tobias, who, being of the Ten Idolatrous and Schismatical Tribes that had Cast off the Priesthood of Levi, carry'd his Tythes to Jerusalem, and offer'd them there by the hands of the Priests the Sons of Aaron, as you find Tob. i. 6.

2. But if this cannot be done, for the Distance of the Place, or other Insuperable Difficulties: then they ought to Send their Tythes to such Priests whom they think to be true Priests of God: and consequently by whose hands they believe God will Accept of them.

There is no Place too far for Sending. We Traffick for Mammon to all Parts of the World.

It was Common with the Gentiles, to Send their Tythe. Of which several Instances are before given.

Mr. Selden shews this, That Tythes (Πέμναι) were yearly sent to Delos, ^{History of Tythes,} where Apollo was born, to be offer'd ^{c. 3. p. 30.} to him There.

The Carthaginians us'd to Send their Tythe to Tyre (whence they had ^{Justin. Hist. l. 18. p. 186.} Come) by one Cloathed in Priestly Purple

202 *An ESSAY concerning the
Purple Robes, to be offer'd to Her-
cules.* “

And if We cannot take so Much
Pains, We have Less Zeal than they.
And Less Trust in our God, Less Faith
in His Promises, and Fear of His
Threatnings, than they towards their
Idols. And our Reward will be Ac-
cordingly.

S E C T. XXI.

*In what MANNER Tythes
ought to be Offered.*

I. **T**HE Offering of our Tythe to
God, being an Act of Wor-
ship, ought, no doubt, to be Perfor-
med with Prayers and Adoration of
God. And God Himself did Prescribe
a Form for it, *Deut. xxvi.*

Out of which, and other Scriptures,
respecting Christians, as Different from
the Jews, I have Compos'd the Form
hereunto Annex'd. Not that I wou'd
Impose it upon any: But the Church
not having Prescrib'd such an Office,
leaves

Divine Right of TYTHES. 203

leaves it to Private Christians to Exert their own *Devotion*. And if what I have done may be helpful to any others, I have the End for which I have Publish'd it.

II. And as under the *Law* a *Basket* Deut. xxi. of the *First-fruits* was to be brought to the *Altar*, and there *Offered* in Name of All the Rest, which were Reposited in the *Store-houses* belonging to the *Temple*, for that Purpose: So I conceive it ought to be with us, The *Reason* is the same; and was before the *Law*, and without the *Law* so Practis'd by the *Gentiles*, pursuant to the Universal Tradition Receiv'd, and Deduc'd down all the way from *Adam*, as before has been Discourst.

Nor can it otherwise, at least not so properly, be made an Act of *Devotion*; that is, an actual *Tender* and *Offering* of the *Whole* to God. Which is not done by barely Parting with our *Tithe*, or suffering it to be *Drawn* from us. The *Whole* cannot be *Offer'd* at the *Altar*: But a *Basketful*, in Name of the *Whole*, is a *Dedication* and *Offering* of the *Whole*.

Accord-

Can. 4.

Accordingly, it was order'd in the *Apostolical Canons*, that no more of the *First-fruits* shou'd be brought to the *Altar* than ther was use for there, as the *Elements* for the *Holy Sacrament*, &c. and the Rest to be sent to the *Bishop's House*, as the *Repository* for them. For the *Church* was not then Divided into Particular and Distinct *Parishes*, as now.

III. And surely if the *Husbandman* shou'd, at the End of his *Harvest*, bring a *Basket* of his *First-fruits*, and offer it at the *Altar*, with *Thanksgivings* to God for the Encrease He had given him that Year, with *Supplications* and *Prayers* for God's future *Blessings* upon his *Labours*, upon *Himself*, his *Family*, and *Relations*, upon the *Church* and the *King*, and whole *Nation*, &c. it wou'd tend to a Great Encrease of *Devotion*, and Imprint very strongly upon our Hearts, our *Dependence* and *Trust* in God: For ther is no time wherein Men are more Sensible of the Immediate Hand of God, than in the *Seasons* of the Year, and the *Weather*, especially in *Harvest-time*.

This

Divine Right of TYTHES. 205

This God hath kept in His own hand, more Immediately than any other part of the Material Creation. The Courses of the Heavens we know in a great measure; and therefor can foretell *Eclipses*, Changes of the *Moon*, Rising and Setting of the *Sun*, &c. But all the Rules of *Mechanism* are at a loss for the Change of the *Weather*. If that depended wholly upon *Second Causes*, and were Part of the *Clock-work* (as the *Virtuosoes* express it) of the *Creation*, ther wou'd be the same Necessity for the same *Weather* on every such *Day* of every *Year*, as for the *Equinox*, *Solstice*, or other *Change* of the *Seasons*.

Therefor says the Prophet, *Can the* Jer. xiv. 22.
Heavens give showers? And *Job* reckons this among the *wonderful things* of *God*, *Who giveth Rain upon the* Job v. 10.
Earth. To make the weight for the xxviii. 26.
Winds: And He weigheth the Waters by measure, when He made a Decree for the Rain, and a way for the Lightning of the Thunder.

And *David* expresses the same, almost in the same Words; *Psal. cxxxv. 7.*
He causeth the Vapours to Ascend from
the

the Ends of the Earth: He maketh Lightnings for the Rain: He bringeth the Winds out of his Treasuries. The same is just so said Jer. x. 13. And Psal. cxlvij. 8, 15, &c. Who covereth the Heaven with Clouds, who prepareth Rain for the Earth. He sendeth forth His Commandment upon Earth: His Word runneth very swiftly. He giveth Snow like Wool: He scattereth the Hoar-frost like Asbes. He causeth forth his Ice like Morfels: Who can stand before his Cold? He sendeth out his Word, and Melteth them: He causeth his Wind to Blow, and the Waters flow.

These are kept out of the ordinary Course of Natural Causes, in God's more Immediate Government. They are therefor call'd His Treasures, and Reserv'd against the Day of Trouble, against the Day of Battel and War, Job xxxviii. 22, 23. Then shall the Right-aiming Thunder-bolts go abroad, and from the Clouds, as from a well-drawn Bow, shall fly to the Mark. And Hail-stones full of Wrath shall be cast as out of a Stone-bow. Yea, a mighty Wind shall stand up against them, and, like a Storm, shall drive them away, Wild. v. 21. &c.

These

Divine Right of TYTHES. 207

These are GOD's *Armory*, and kept in His own hand: And come not by Certain *Rules*, as the *Rising* and *Setting* of the *Sun*, the *Solstices*, *Eclipses*, &c. And therefor are look'd upon as the More *Immediate Acts* of God, and Instances of His *Power*. Therefor David says, *His Strength is in the Clouds*, Psal. lxxij. 34. The *Thunder* is call'd His *Voice*. The *Storms* at Sea, and *Commutations* of the *Waters*, are said to be His *Act*, in His *Immediate Governance*. As it is said, Prov. xxj. i. *The King's Heart is in the Hand of the Lord, as the Rivers of Water: He turneth it Whithersoever He will.*

It is the Lord that Commandeth the Psal. xxix. *Waters: It is the glorious God that* 3, 4. *maketh the Thunder. It is the Lord that Ruleth the Sea: The Voice of the Lord is Mighty in Operation.*

They that go down to the Sea in Psal. cxij. *Ships—These Men see the works of the* 23, &c. *Lord, and his Wonders in the Deep: for at his word the stormy wind ariseth, and listeth up the waves thereof—for he maketh the storm to cease, so that the waves thereof are still.*

Nothing

Nothing that is *Fix'd* and *Certain* in the *Constant* course of *Natural Causes*, is Call'd a *Wonder* of the *Lord*. Else every thing would be equally a *Wonder*. Nay it wou'd be a *Wonder*, if it were otherwise, as if the *Sun* should *Stop* or *Go back*; if the *Returns* of *Day* and *Night*, *Summer* and *Winter*, should fail. These wou'd be great *Miracles*, which therefore *God* very seldom shews: (Else nothing wou'd be left *Constant* or *Certain* in *Nature*. But all return to their old *Chaos*) And then they wou'd cease to be *Miracles*, if they were done as oft as Every body would Call for them.

But *God* hath Reserv'd some things out of the ordinary course of *Nature*. And in these He shews daily *Wonders* of his *Providence*.

He calls this His *Witness* among the *Gentiles*. That as by his Works of *Creation*, He had Demonstrated His *Eternal Power* and *Godhead*; So he had given them an equal Proof of His *Providence*, and of their *Continual Dependence* upon Him, in his sending them *Rain* and *Fruitful Seasons*; for which they cou'd Assign no *Natural Causes*.

Thou

Act. xiv.
17.

Rom. i. 20.

Divine Right of TYTHES. 209

Thou art the God that do'st Wonders Psal. lxxvij

---The Waters saw thee, O God, the 14. &c.
Waters saw thee: they were afraid, the
Depths also were troubled: The Clouds
poured out Water, the Skies sent out a
Sound, thine Arrows also went abroad:
the voice of thy Thunder was in the
Heavens, the Lightnings lighted the
world, the Earth trembled and shook:
Thy way is in the Sea, and thy Path in
the Great Waters; and thy foot-steps
are not known. We cannot Trace God,
not know His foot-steps in His Dis-
pensing of these things, as of others
which are Dispos'd in the Common
Course of Natural Causes. Therefor
in these things God's Power is Chiefly
shewn. And in these things we are
Commanded to Wait and Depend up-
on Him. Lev. xxvi. 4. Deut. x. 14.
And He tells Us, that He will Dis-
pence them to one, and not to Ano-
ther, Am. iv. 7. But things that De-
pend on Natural Causes are Equal to
All. We are Commanded to pray for
Rain, Zech. x. i. But it is not Permit-
ted to Us, it wou'd be Presumption
and Tempting of God to Ask for Al-
tering the Course of Nature, of Sun,
P Moon,

Moon, or Stars, or to Break the Covenant of Day and Night.

And the *Weather*, which God thus keeps in His own Hand, is no less Necessary to our Life, in Giving us the *Fruits of the Earth*, than the *Fixt Course of Nature*, the influence of the *Sun*, &c. To teach us, that we must Depend as Much upon the *Immediate Blessing of God*, as upon all *Second Causes*.

The *Heathen* were sensible of this. And therefor, They had, as their *Prae-Messum*, Prayers before *Harvest*; so their *Flori-festum* after *Harvest*, to express their Thankfulness to the *Gods*, for the *Fruits of the Earth*.

Jer. v. 23,
24. But this People (saith the Prophet) hath a Revolting and a Rebellious heart; they are Revolted and Gone: Neither say they in their heart, Let us now fear the Lord our God that giveth Rain, both the Former and the Latter in his Season: He reserveth unto us the appointed Weeks of the Harvest.

Thus we see, that this Acknowledgment and Devotion to God, was Com-manded to the *Jews*: and observ'd by the *Heathen*, from the *Dictates* even of *Natural Religion*. And

Divine Right of TYTHES. 211

And what is it that can exempt *Christians* from Paying this? From Rendring unto God the *Honour* and *Tribute* Due unto his Name! sure they ought rather to *Exceed* than *come short* of *Jews* and *Heathens* in this!

It were much to be Desir'd that a *Publick Office* were Appointed for this: And this made Part of our *Solemn Devotion*.

But till that be done, I hope it will not be taken amiss by our *Superiors* to Exhort both our *Priests* to *Receive*, and the *Laitie* to Pay this their *Bounden Duty* to God, and at His *Altar* to Offer up His *Tythes*.

IV. The Rest which are not there Offer'd at the *Altar*, shou'd, by the *Owners*, be brought into *Store-houses* Appointed. The *Priest's* Drawing of them is Scandalous, and more his *Farming* of them. They are *All*, as well as the *First-fruits* which were offered, *Holy* unto the *Lord*: *All* are Offered in the *First-fruits*. They are not to be *Commuted* or *Redeem'd* for *Money*, where they can be brought in *Kind*. They are a *Sacrifice* unto God, and must not be *Changed*. And

they who *Subtract*, or *Refuse* to Pay them, have Denied *The Lord* to be their God, by Denying Him His *Tribute*; they ought to be cast out of the *Congregation*, and not Reputed as *Christians*. So it was Decreed in a General *Parliament* of *Clergy* and *Laitie* at *London*, A. D. 940. in the *Reign* of *King Edmund*, before mentioned: And this has been Confirmed by Repeated *Vows* and *Acts* of *Parliament*. We are to *Bring* out *Tythes* and *Offerings* unto *The Lord*, and not leave Him or His *Priests* to *Draw* them, or *Choose*.

And besides the *Affront* to *God*, it Engages the *Priest* and his *Flock* in many *Disputes* and *Heart-burnings*, and often into *Strifes* and *Lawsuits*; which Lessens his *Authority*, and Renders his *Labours* ineffectual, by *Personal Prejudices* conceiv'd against him.

All this *God* foresaw, and by His *Law* He prevented it: But we are grown *Wiser* than He!

Could the *Priests* under the *Law* set the *Sacrifices* to *Farm*? Wou'd it have been a *Reasonable Proposal*, to have said to a *Priest*, Your *Proportion* of the *Sacrifice* is a *Shoulder* or a *Leg*; come,

come, I will give you the Value of it in *Money*, or next. Beas't I kill I will send you a *Shoulder* or a *Leg* home to your House, and Excuse me from the trouble of Bringing my *Sacrifice* to the Temple? Wou'd not the Answer have been, I cannot Excuse you from your *Sacrifice*, for it is Offer'd to God, and not to Me: My Maintenance out of it is but a *Secondary*, and the least Consideration: I cannot *Commute* or *Alter* the *Nature* or *Manner* of your *Sacrifice*; or take a *Bullock*, if you wou'd give it me, instead of a *Sheep* or a *Barly-Corn*, where that is Appointed? No more cou'd he *Commute*, or *Change*, or *Compound* for the *Tythe*; for that was a *Sacrifice*, and Offer'd to God as well as the Rest: and was to be Brought by the *Owners* to the Temple, to be there Offer'd to God in their Names, by the *Priests*. The *Priests* were no more to *Drum* the *Tythes* of the *People* thither, than their other *Sacrifices*.

S E C T. XXII.

How Priests are to Pay their Tythe ?

L. Ans. **T**O the Bishop, as the Levites to the High-Priest. They are to Pay the Tenth of their Tenth. And the Levites Tythe, which they paid to the High-Priest, was as much an Offering and Sacrifice to The Lord, as the Tythe which the People pay'd to the Levites, and under the same Limitations. They are call'd an Heave-Offering, and Holy unto The Lord. The Levites were not to Taste of their Tenths till they had first Offer'd the Tythe of them to the High-Priest, and of the very Best of them, As you may see Numb. xviii. from Ver. 26.

H. Tythes argu'd the Superiority of those to whom they were Pay'd. Whence the Apostle inferr'd the Superiority as of Melchisedec above Abram, so of the Priesthood of Melchisedec, and, in that, of the Christian Priesthood above the Levitical.

Heb. vii.
4. 9. 10.

And

And as the *Levites TYTHING* of the *People*, or putting them under that *Tribute*, argu'd the *Superiority* of the *Levites* above the *People*: so the *High-Priest's TYTHING* of the *Levites* shewed the *Superiority* of his *Order* above that of the other *Levites*.

And this is as Necessary to Preserve the *Superiority* of *Episcopacy* above the *Order* of *Presbyters* in the *Christian Church*.

The *Reason* holds the same: and the *Levitical Priesthood* was an *Exact Type* of the *Christian Bishop, Presbyter, and Deacon*, being the same in the *Church*, that *Aaron*, his *Sons* the *Priests*, and the *Levites*, were in the *Temple*; as *St. Hierom* observes *Ep. ad Evagr.*

III. If it be ask'd, To whom the *Bishop* should pay his *Tythe*?

Ans. He having no *Superiour*, as *Aaron* had none, I conceive that he is not under the *Tythe* of *Worship*. For it must End somewhere.

But then, as the *Heaven* returns the *Tribute* of those *Exhalations* which it draws from the *Earth*, in *Dew* and *Fruitful Showers*; so the *Bishop*, being

the most Immediate *Representative* of *Christ*, ought to Distribute his *Tenths*, and more, of *Charity*, and to Water his *Flock* with his *Beneficence*,

Thus Returning to the *Poor*, with Encrease, their *Tythes*; and Dispensing the *Temporal* as well as *Spiritual Blessings* of God to them.

That the *Revenues* of the *Church* (whatever other *Abuses* were in the Administration of them) were Apply'd more to this End than since they came into *Temporal* Hands, will be shewn in the Next *Section*.

Let it be only Observ'd in this place, That even since the *Reformation*, more Acts of *Charity* and *Publick Works* are to be seen from what is left to the *Church*, than from Many Many times the Greater Proportion of *Wealth* that is amongst the *Laity*. And this, notwithstanding that ther are some *Thousands* of *Parishes* in *England* which Exceed not *Twenty Pounds* a *Year*. And but very few of the *Bishopricks* that can Afford a Decent *Subsistence*, with the Best Husbandry.

And notwithstanding that the *Church* has been for many Years (in the *Re-*
volution

*olution of 1641) totally Divested
of all her Revenues,*

SECT. XXIII.

The Remedy.

HAVING thus far Consider'd the
Divine Obligation of Tythes;
and the *Breaches* of it that have been
in this Nation: We ought not to
Leave the Subject, till we can Pro-
pose a *Remedy*, if any such can be
found.

I. For the *Obligation of Conscience*,
That lies upon Every Man Concern'd,
to *Restore* what has been *Robb'd* from
God: in order to Procure His *Blessing*,
instead of that *Curse* which is *Intail'd*
upon the *Sacrilegious* Possession of the
Spoils of His Church, into whatever
Hands they come.

II. But because this has been a *National Sin*; and these *Impropriations*
have been Bought and Sold upon the
Credit of *Acts of Parliament*: There-
for ther ought to be a **NATIONAL
REPEN.**

REPENTANCE and **RESTITUTION**. Which may be by a *Tax* to Purchase the *Tythes* from the *Impropriators*, and Restore them to the *Church*: That the Whole Burden may not Lie upon those who have been *Ignorantly* involv'd in this *Sin*, as having Descended to them from their Fathers; and may be the Whole or Greatest Part of their Estates. That, nor any thing else, can be an Excuse for Continuing in any *Sin*. God is Able to make Amends; and has Promis'd it to those who will Trust in Him. And, as said before, there are Examples of it, even here in *England*, whose Hearts God has Touched.

III. The *House of Commons* have, in their *Votes*, Encourag'd any to Make Proposals for the *Employing* and *Maintaining* of the *Poor*, who are now so Great a Burden upon the Nation.

I have no Skill at *Proposals* or *Projects*, Yet may Offer some *Considerations*, which others may happen to Improve.

I. First then, Let it be observ'd, Ther never was any *Tax* laid upon *England*

England for Maintaining of the Poor, before the Latter End of the Reign of *Q. Elizabeth*, as may be seen in our *Book of Statutes*.

2. That before the *Reformation*, the Poor were Maintain'd by the *Clergy*, besides what was Contributed by the voluntary Charity of well-dispos'd People. But ther was no such thing as *Poor-Rates*, or a *Tax* for the Poor, The *Bishops* and *Clergy*, as well *Secular* as *Regular*, kept open *Hospitality*, for the Benefit of *Strangers* and *Travellers*, and the Poor of the *Neighbourhood*. And were so oblig'd to do by their *Foundations*. They had *Ambleries*, for the *Dayly Relief* of the Poor. And *Infirmaries* for the *Sick*, *Maimed*, or *Super-Annuated*; with *Officers* appointed to Attend them. They Employ'd the Poor in *Work*, which is the most *Charitable* way of Maintaining them. It was they who Built most of all the *Great Cathedrals* and *Churches* of the *Nation*: besides the Building and Endowing of *Colleges*, and other *Publick Works* of *Charity*, and *Common Good*. They bound out to *Trade* Multitudes of *Orphans*, who were left *Destitute*:

Destitute: Bred others to *Learning*, of whom some grew very Eminent: And gave *Portions* to many Orphan Young Women every Year. They *Vej'd* with one another in these things. What *Superstition* or Conceit of *Merit* ther was in it, we are not now to Enquire. I am only telling *Matter of Fact*. And God did Bless these Means to that Degree; That the Poor were no Burden to the Nation. Not a Penny Impos'd upon any *Lay-Man* for the Maintaining of them. The *Clergy* did that among themselves. They look'd upon the Poor as their *Charge*, as Part of their *Family*. And laid down *Rules* and *Funds* for their Support.

3. I doubt not but ther were Faults among the *Clergy* then. And some of them might Indulge themselves even to Excess. Which it is Certain was Aggravated beyond the due Bounds, when *Commissions* to Visit Churches and Monasteries were Given to those *Lay-Men*, who were to Share the *Buty*, if they cou'd find Reason sufficient (themselves being Judges) to have the Revenues of the Church Divided amongst

amongst themselves: who (modestly speaking) were not Better Men than those they Dispossess'd: Nor have made Better Use of those *Revenues* since they came into their hands. The *Monks* were *Sinners*; but their *Visitors* were No *Saints*.

4. The *Peor-Rates* in *England* come now (as I am Inform'd) to about a *Million* in the Year. All this we Pay to Boot betwixt having the *Clergy* or the *Impropriators* to our *Land-lords*. For the *Clergy* (ill as they were) kept this *Charge* from off us.

And if their *Revenues* were taken from them, because they did not make the Best Use of them: Those to whom they were given shou'd be Oblig'd not to Mend the Matter from Bad to Worse.

What Benefit has the *Farmer* for the *Tythes* being taken from the *Clergy*? Do the *People* then pay no more *Tythe*? That wou'd be an Ease indeed! But they are still Pay'd. Only with this Difference, That the *Impropriator*, generally through *England*, sets his *Tythes* a *Shilling* or *Eighteen-pence* in the *Acre* Dearer than the *Incumbent*.

5. Wou'd

5. Wou'd it then be an Un-reasonable *Proposal*, to put all the *Poor* in the Nation upon the *Church-Lands* and *Tythes*, which Maintain'd them before? And let the *Clergy* bear their Share for as much of them as are left in their hands.

6. If the *Impropriators* will not be Pleas'd with this, Then let them have a valuable Consideration given them for these *Lands* and *Tythes*, by a *Tax* Rais'd for that Purpose: And Return the *Poor* to the *Clergy*, together with their *Lands* and *Tythes*.

7. And that the *Tax* may not be thought too Grievous, let it be only *Three Years* of the Present *Poor-Rates* through *England*. And if that will not do, the *Clergy* shall Purchase the Rest themselves. *Three Years* Purchase is a very Good Bargain to get off a *Rent-Charge*, which is *Perpetual*; and more Probability of its *Encreasing* than growing *Less*.

What Man in *England* wou'd not willingly give *Three Years* of his *Poor-Rate*, at once, to be Freed from it for Ever?

And

And for the *Poorer* sort, who may not be *Able*: Or if any be not *Willing*; Then let them have the same time to Pay it in as *Now*.

Let the *Clergy* have *Three Years* of the *Poor-Rates*, payable in *Three Years*. And a *Value* put, at which the *Impropriators* shall be oblig'd to Sell: And after that the *Clergy* shall be oblig'd to Maintain the *Poor* as formerly. And this will Cost no more than to Double the *Poor-Rates* for *Three Years*, and so be Rid. of them for Ever.

8. But if those who have Swallow'd the *Patrimony* of the *Church* will neither *Eat* nor *Let Eat*, will neither Maintain the *Poor* themselves, nor *Let* others do it who are *Willing*; Let them Reflect, Let the *Nation* Consider it, all who have any *Sense* of *God* or *Religion* left, That since they have Robb'd *God*, the *Church*, and the *Poor*, by Seizing upon their *Patrimony*, the *Poor* are *Encreas'd* to that *Prodigious* Rate upon them, That they are forc'd to Pay now *Yearly* for their Maintenance More than all their *Sacrilege* amounts to.

to. So little have they Gain'd at God's hand, by their Invading of what was Dedicated to his Service! And He will still prove Stronger than they; And may Encrease the Poor, till they Swallow up the Rich who have Devoured them. Besides many other Ways His Judgments have to Meet with Us. We have Pay'd the Price of all our Impropropriations and Arrears within these Ten Years past. And are Paying on still —

9. I must, besides, tell our Impropropriators, That in Truth, in Reason, and in Law too, as well of God as Man, they have taken these Lands and Tythes of the Church, cum onere, with that Charge that was put upon them by the Donors of the Lands, and by God upon the Tythes, that is, of Maintaining and Providing for the Poor. A Lessee can forfeit no more than his Lease, he cannot Alter the Tenure. And whoever comes into that Lease, comes under all the Covenants of the Lease. Therefor the Impropropriators stand Chargeable, even in Law, to keep up that Hospitality, the Ambleries, and Infirmeries for the Poor, the

Divine Right of TYTHES. 225

the *Sick*, and the *Stranger*; that the *Clergy* were oblig'd to do while they had their *Possessions*: And in some fort Perform'd, at least so far as to keep the *Poor* from being any *Tax* upon the Nation.

And at the Beginning of the *Reformation*, when the *Laity* were first put in Possession of these *Lands* and *Tythes*, they understood it so to be; and were Content to take them with all that follow'd them, (any thing to get them) and did for a while make a Shew of keeping up the former *Hospitality*, &c. better than the *Clergy* had done; That being the *Pretence* why they took them from the *Clergy*. But when the *Fish* was Caught, they soon laid aside the *Net*.

10. Ther was Another, and a Greater Burden, put upon these *Lands*, &c. which is, The *Cure* of *Souls*. And that too they Undertook. The *King* turn'd the *Supreme ORDINARY* of the *Church*; And the Lord *Cromwel*, as his *Vice-Gerent* in *Ecclesiastical* Matters, sat upon the *Bishops Bench* in the House of *Lords*, and took Place of the *Arch-Bishop* of *Canterbury*, as

Q

the

the more *Spiritual* Person of the Two, and Above him in the *Church OEconomy*. And the Mean *Impropriators* came in Place of the Forfeited *Rectors*; and *Presented* their *Vicars*, as they did. But the Superiour *Cure* was in the *Rectors*: And is Transferred to the *Impropriators*.

Who now stand *Doubly* Accountable; *first*, For Invading the *Priests Office*. And *secondly*, For Discharging it as they do. Selling their *Advoufons* at *Market*; and looking upon them as Meer *Lay-Fees*. Taking *Bonds* of *Resignation*, and other *Ways* and *Means* that are made to Accord with *Lawyers Symony*. Which I am afraid will not be Pleadable at the *Day* of *Judgment*, nor Satisfie a Disturb'd *Conscience* upon our *Death-bed*. Besides the Scandalous *Allowances* made by many *Impropriators* to their *Vicars*.

Whether the *Proposal* I have made, or any other to the like Purpose, will take Effect, I know not: But I think it is Evident, That it wou'd be to the Apparent *Advantage* of the *Nation* (upon *Account*) about a *Million* a Year. Besides many other *Benefits*, Greater than that. As, I. The

Divine Right of TYTHES. 217

I. The *Blessing* of God. If that is to be Reckon'd upon in these Days: For if *Sacrilege* be a *Sin*: And if these things before spoke of be *Sacrilege*: Then if ther be a *God*, or *Truth* in the *Holy Scriptures*, ther lies a Heavy *Curse* upon this *Nation*; which cannot be Removed without *Restitution* of what we have *Robb'd* from God.

II. It wou'd, in a few Years, Lessen the Number of the *Poor*; they wou'd Grow Less and Less; for by putting them to *Work*, as the *Clergy* did, they wou'd be able to Support their Families, and not Multiply *Beggars* upon Us without End. And the *Clergy* wou'd find *Work* for them. Ther are yet *Churches* to be Built, or kept in Repair; *Schools* and other Publick Works to be done. It is now a *National* Charge to Re-build *One Church*: And has taken so Many Years, that *Paul's Work* is become a *Proverb*. Ther wou'd not have needed any *Tax* for this, more than for the first Building of it, if the *Clergy* had their own. Who built most of all the *Churches* in the Kingdom, with less Noise.

III. It wou'd Improve *Trade*. By so many being Bound *Apprentices*, as the *Clergy* did, when they had their *Revenues*: And so Dispose of the *Vagrants* and *Loose-Livers* (who for *Necessity* take to the *Highway*) into Profitable Employments, useful for the *Commonwealth*.

IV. It wou'd Improve *Learning*, (But that may be an Objection with Some.) Many a Noble *Genius* is lost for want of *Education*. Which wou'd then be Much More Liberal. As it was when the *Church* Enjoy'd her *Possessions*. And *Learning* was in the *Dark Ages*, Preserv'd almost only among the *Clergy*, when the Bent and Inclination of other Men ran little that way, except such as were Influenc'd, and Many Educated by the *Clergy*.

V. Let me Add, that it wou'd be more for the Advantage of the *Crown*. And consequently of the *Kingdom*. It is well known, That these *Lands* pay'd More, in all Publick Taxes, while they were in the hands of the *Church*, than they have done Since. And the *Convocations* always Tax'd themselves

themselves Much More, in Proportion, than the *Laity*. They paid *Tenths* oftner than the *Laity* paid *Fifteenths*. Which made *Char. V.* say of *Hen. VIII.* When he seiz'd the Lands of the Church, That he had Kill'd the Pullet which laid the Golden Egg.

VI. Money is the Blood of the Kingdom. And the Circulation of it Diffuses Life and Vigour to Every Part. Now, if according to what has been said in this *Essay*, ther were a Perpetual Circulation of the *Tenths* of the Kingdom, from the People to the Priests; from the Priests to the Bishops; And back again from the Bishops to the Poor, I submit it to Consideration, whether this wou'd not Prove a Greater Advantage to the Nation, than any that our *State Projectors* have yet found out? God requires Nothing but for our Good. And his folly is wiser than Men.

Let me lastly Obviate a Prejudice I fore-see may be taken against my Propositions For Prejudices must be Answer'd as well as Arguments; and often Wrong Men More.

It may be thought by some who have no Good-will to the *Church* or *Religion*, That this wou'd make the *Clergy* too *Great* and *Rich*. And they bear no thought with more *Indignation* than this. They had rather the *Nation* shou'd Perish, than be Sav'd by the *Church*. It is not to Gratifie such Men as these, But to satisfie others, and Guard them against their Clamours, that I offer the following Considerations.

I. That the *Number* of our *Clergy* is too *Few*. They are not able to Attend such vast Charges as they ought. Especially in *London* and other Great *Towns*, where it is impossible for some *Ministers*, if they shou'd do nothing else, to *Visit* all the *Families*, Much less every particular *Person* who is under their *Cure*; and the like in Many *Country Parishes*. This is one Great Cause of the Encrease of *Dissenters* amongst us, of all sorts.

Then our *Bishopricks* are too Large. And the *Bishops* Inspection wou'd be Much more Effectual, if he had no More *Priests* under him than he cou'd be *Personally* Acquainted with, both as
to

to their *Learning* and *Conversation*.

But these *Defects* cannot, As things now stand, be Amended, while there are, as I am inform'd, above 2000 *Parishes* in *England* not worth above *Twenty* Pounds a Year. And Many not worth *Ten*. This makes *Pluralities* Necessary. And Reduces the Poor *Clergy* to such *Contempt*, as to Render their *Labours* Wholly *Ineffectual*, Unless to those very *Few*, who can Distinguish their *Character* from their *Circumstances*. And withal betrays them Unavoidably to such *Ignorance*, having Neither *Time* to *Study*, nor *Money* to Buy a Book, unless a *Dutch System*; Nor opportunity for Good *Conversation*; That Nothing Less than the Power of *Miracles*, as the *Apostles* had, can Reconcile *Respect* to them, or *Authority* to their *Doctrine*.

Then the *Bishopricks* are so Stript, that except 5 or 6, there must be the Greatest Husbandry in the world to make our *Bishops* Live in any sort Proportionable to their *Character*; besides Leaving their *Children* to the *Parish* when they Dye.

But if the *Church* were Restor'd to her Right, then might ther be 20 times as many *Clergy* as we have: And their *Curses* brought within a Manageable Compass. Which wou'd keep them from the Danger of being overgrown with Wealth.

Besides that if the *Poor* were laid upon the *Clergy*, as we have been speaking, it wou'd take some years before they wou'd have much to spare; before the Number of the *Poor* wou'd be so Lessen'd, by the Methods before Mention'd, as to Allow them to Augment the Number of the *Clergy*.

Ther were in the small Kingdom of *Israel*, at one time, 38000 *Levites* above the Age of 30. 1 *Chr.* xxiii. 3. *England* wou'd Require Many More, to Perform their *Function* as they ought, to the Profit of the People. And all the *Patrimony* that ever the *Church* had in *England* wou'd not overdo it, to be Divided among so Many as wou'd be needful of the *Clergy*; and for Maintaining the *Poor* besides; together with the *Building* and *Repairs* of *Churches*, *Schools*, *Colleges*, *Libraries*, and many other *Charges* profitable to the Nation, Add

Add another Consideration. If ther were such a *Number* of the *Clergy*, ther wou'd be More Provision for Many of our *Sons*, whom we cannot Now Dispose of, at least not so well. And ther wou'd not be Danger of weakning the *Strength* or *Wealth* of the Nation, as in *Spain*, by so Many Idle *Monks*, as live upon the *Labours* of others, and Contribute Nothing to the Support of the *Government*. That Objection cannot Lie against *Secular Clergy*, and where ther are None other. None that are Lock'd up from the World, and Must be Maintained only to *Think*. None but who are *Labourers* in the *Harvest*, and therefor Worthy of their *Hire*. And whose *Hire* go's not into a Bed of *Sand*, like what is given to the *Regulars*, and Never returns: But it *Circulates*, like any other Money of the Nation, and do's as much Good.

And our *Clergy* are, or may be, as Useful as any others in *Parliament*, in *Council*, and other Great Affairs of the Nation. And those of Lower Rank, as *Justices* of the *Peace*, and other Offices for the Distribution of *Justice*.

It

It is a *Monkish* humour (though some know it not) to think that the *Clergy* ought not to Intermeddle in *Secular* Affairs, or Live out of *Cells*. Those who Converse in the World, and Mind their *Cures*, are in the Rode certainly of doing Most Good. These are therefor call'd the *Secular Clergy*, because they Live in the World, and use Human Conversation. But those who Run themselves into *Holes*, as if (forsooth !) their *Sanctity* cou'd not bear the Common Air : And put themselves under *Rules* and *Models* of their own Divising, do therefor give themselves the Name of *Regulars*. And wou'd be *Angels* before their Time. But Men are Born into the World, to serve their Generation, And they who make too much Hast out of it, either by taking away their own *Lives* (as some have done out of *Conscience*) or by Making them Useless to the World in *Retirement*, are Guilty of the Same *Sin*, in different Degrees.

And the Example of *Elijah*, who was *Persecuted* into a *Wilderness* to save his Life, is a very impertinent
Precedent

Precedent for them. For he was so far from Choosing it, that he thought it an *Affliction* beyond *Death*; and 1 Kin. xix. wisht to *Dye*. 4

As little will the Case of *John* the *Baptist* Avail them. For his being in the *Wilderness* was in order to his *Shewing* or coming *Publickly* abroad unto *Israel*. And they who *Retire* for a time, in order to that End, are far from their Predicament, who put themselves under *Vows* of *Abstraction* for their Whole *Lives*.

They may as well Urge the Example of our *Saviour*, who was forty days in the *Wilderness*. But it is Happy, That they have not the least Umbrage in the favour of *Monkery* through the Whole Life of our Blessed *Lord*. He came *Eating* and *Drinking*; and conversing with *Publicans* and *Sinners*.

As little is ther to Countenance it in the *Acts* of the *Apostles*. They, as their *Master*, went about, *Doing* Good.

The first *Christian Monks* were made so, not of *Choice*, but *Necessity*: They fled in the Heat of *Persecution* to *Wildernesses*

Wildernesses and *Solitary Places*; Where, by Custom they Contracted a Liking of the *Lonely*, that is, the *Monastick* Life: Which, as it is Natural, they Prais'd for the *Pleasure* of its *Safety* and *Freedom of Thought*. For this they could not find any where else, when Nothing but *Racks* and *Gibbets* was to be seen for *Christians*, out of the *Confines* of their *Retirement*.

And others when this Necessity was over, out of a *Superstitious Weakness*, wou'd Imitate this Manner of *Living*. And set it up for a *Constant*, and the Most *Perfect Rule* of Life. Which shou'd all Men Imitate, the World must Perish in a Moment. Men may, with as much Reason, run themselves into *Jails*, in Imitation of the *Christian Imprisonments*; as into *Woods* and *Privacies*, to *Act* their *Flights* and *Abscondings*. It looks very like what we call *Childrens-Play*. But it comes to too sad *Earnest*, when it is set up for a *Principle*.

Thus because the *Apostle*, 1 *Cor.* vii. 26. gave *Advice* (for himself calls it no more, he said it was no *Commandment* of the *Lord*.) in the Case of *The present*

Divine Right of TYTHES. 237

present Distress, the Grievous Persecution that then lay upon the *Christians*, that it was *Good*, i. e. *Convenient*, and More for their *Ease* and *Safety*, *Not to Marry*, at that Time: And because Many, for the same Reason, did follow this *Advice*, which even Natural Reason would Suggest to any Man; for who wou'd Choose to *Marry*, either under Sentence of *Death*, or when he was *Flying* for his *Life*? From this no Ground at all, some have run into what the same *Apostle* do's positively call a *Doctrine* of the *Devil*, 1 Tim. iv. 1, 3. *Forbidding to Marry*. Counting that a *Defilement*, which God Ordained and Blessed in *Paradise*. And though they have made it a *Sacrament*, yet think it so Un-worthy of a *Priest*, that he shall Incur *Deprivation* for it: Whereas a slight *Penance* shall satisfy for his *Fornication* or *Adultery*. Thus, Teaching for *Doctrines* the *Commandments* of Men; And setting them up *Higher*, and More *Sacred* than the *Commandments* of God; who has Permitted *Every Man* to *Marry*. 1 Cor. vij. 2. And has Made it *Honourable* in *All*. Hebr. xiiij. 4.

xij. 4. And the Reason given, 1 Cor. vij. 9. *Better to marry than Burn*, do's Include *All*; and is a *General Rule* which obliges *All*.

And therefor to *Prohibit* any *Order* or *Degree* of Men, without *Exception*, from *Marriage*, is in *Express Contradiction* to this *Rule*. And a *Doctrine* of *Devils*. Unless we can be *Positively Assur'd* (which is *Impossible*, without a *Miracle*) That they have *All* the *Gift of Contincency* to that *Degree* as not to *Burn*. But, on the *Contrary*, We have *Infallible Assurance* that they do *Burn*. They own this to be the *greatest Reason* of their *Mortifications*. And they *Impose Penances* for their *Whoredoms* and *Adulteries*, though not so great as for their *Marriage*. The *Examples* of their *In-Contincency* are *Manifold* and *Notorious*. Which yet Cures not their *Burning*. It mixes it self with their *Devotion*: For ther are no such *Anatomies* of *Lust* to be found, among the most openly *Debauch'd*, as have *Proceeded* from the *Heated Imaginations* of some of the *Calibat Casuists* upon *Chastity*. Where having the *Belov*
ed

ved Sin before their Eyes, upon an Honourable account, that is, to *Condemn* it: They *Un-Cover* it, as the *Judges* did *Susanna*; and fill themselves with its Beauty.

How different is the *Stile* of the *Aged*, or the *Marry'd* Pens upon that Subject!

Which shews how far the *Remedies* of God's providing are preferable to those of our *Devising*: Especially when *Ours* will run *Counter* to *His*; And that we *Cry down His*, to *Establish Our own*!

The *Fury* of the first *Persecutions*, from a *Temporary* and *Prudent Forbearance* of *Marriage*, run many into an *Excess* in *Praise* of *Calibacy*, which was *Counted* a *Curse* and a *Reproach* among the Most *Pious* of *Former Ages*. But the *Enjoying* of it, as it is *contrary* to the *Frame* of the *World*, so to the *Commands* of *God*. And placing a *Greater Sanctity* in it, than in the *State* of *Marriage*, is of *Pernicious* *Consequence*; as is seen among those where this *Principle* is set up.

But this is a *Digression*, Though not wholly *Foreign* to our *Business*.

For

For such a number of *Priests* as *England* wou'd Require according to the Rules before spoke of; And to be excluded from all *Civil Offices* of Profit to the Common-wealth; And likewise *Prohibited* from *Marriage*, wou'd be an Un-supportable *Detriment* to the *Community* and *Publick Good*. Therefore, though these Reasons might have been urg'd for *Dissolving* the *Regulars*, in the beginning of the *Reformation*: Yet they can have no Place against the *Restoring* of *Our Secular Clergy*, to what these *Regulars*, as well as others had *Robb'd* from them.

As to the Point of *Marriage* we need say no More of it. For it is not *Grudg'd* to our *Clergy*, by Any but the *Romanists*. But ther are Many *Prejudic'd* against their being *Admitted* to any Share in the *Civil Administration*. They Pretend that it is at least an *Impediment* to the office of their Calling: which they wou'd have *Wholly Abstracted* from the *World*: And to Respect only *Heavenly* things. And that they shou'd be *Useless* in all other *Respects*.

This,

Divine Right of TYTHES. 241

This, as I said, is a Spice of the **MONKISH Superstition**. For I wou'd Pray these Men to consider, Whether the *Practice* be not as Necessary to a *Clergy-Man*, as the *Preaching* of Good *Doctrine*? And wherein he can shew his *Practice* More, or so *Beneficially*, as in Assisting to the Making of Good *Laws*, and Preventing of *Wickedness* from being established by *Law*? In directing the *Councils* of *Princes*, to *Honourable*, *Just*, and *Pious Resolutions*? And checking the *Prophane* and *Debauch'd* who are apt to Creep in there, Especially into the *Councils* of *Young Princes*, who are Inclined to be most *Sway'd* by those who Administer to their *Pleasures*? It is not thought Un-becoming the Gravity of a *Bishop* to be *Tutor* to a *Young Prince*: but rather a thing *Desirable*, for the *Publick Good*, to bring him up in the Fear of *God*, and Instil *Vertuous* and *Honourable* Principles into him. And is it not as *Necessary*, as *Beneficial* that he shou'd Stand by him, when he comes to the *Exercise* of these *Principles*, in the Administration of his *Government*: And when he must

R Encounter

Encounter with Many *Tentations*, and is Most Liable to be Circumvented by *Wicked* and *Designing* Men? The Young King *Joash* did that which was Right in the sight of the Lord, all the days of *Jehoiadah* the Priest, who had brought him up from a Child. But after his *Death*, the King fell into the hands of the *Princes*, who corrupted him, and brought *Wrath* upon him from the Lord, and upon the Whole Kingdom, whom he and they likewise Corrupted into *Idolatry*. He also grew *Tyrannical* in his Government, and Most *Ingrateful*, Killing *Zechariah* the Son of *Jehoiadah*, who had Sav'd his Life, and set him upon his *Throne*, that had been *Usurp'd* from him.

2 Chr.
xxij. 2.

Verf. 17.

Deut. xvij.
8, &c.

GOD himself made the *Priests* the Chief *Judges*, even in *Secular* Affairs under the *Law*. And does not the Reason hold the same under the *Gospel*? viz. That they are suppos'd, and ought to be most *Conscientious* in the Discharge of this Duty: And consequently, That it is best for the *People* that the *Clergy* shou'd have the Discharge of it. Do's not the *Apostle* Argue from the same Topick? 1 Cor. vi.

And

Divine Right of TYTHES. 143

And think it fit, That the *Church* should Judge of *Secular* Matters?

But *Christ* said, *who made Me a Judge?* that is, in *Secular* Matters. And, Luk. xij.
My Kingdom is not of this World: It 14.
 is true. The Office of Judge in *Secu-* Joh. xvij. 36.
lar Matters was then in the hands of the *Civil Magistrate*. Which *Christ* came not to *Disturb* or *Alter*: or to set up a *Temporal Kingdom*. He gave no *Civil* Authority at all to His *Church*. But he no where Debarr'd her from it, if given by the *Secular* Power. And the Judging which *St. Paul* speaks of *1 Cor. vi.* is plainly that of *Voluntary Arbitration* among themselves; and not *Incrvaching*, in the Least, upon the Office of the *Civil Magistrate*.

But this shews, That it is no ways Unfit for *Clergy Men* to Concern themselves in *Secular* Affairs. Else it wou'd be as Un-Lawful for them to be *Arbitrators*, as *Judges*. For it takes up their *Time*; and Engages them in *Secular* thoughts, different from their *Studies*. Yet no Man makes it an objection, but thinks it very Becoming the Office of a *Clergy-Man*, to be a *Peace-Maker*, and *Reconcile Differences*

amongst his *Flock* or *Neighbourhood* : Which is Impossible for him to do, without understanding something of Worldly Business. And might he not do this with more Advantage, if he were Cloath'd with the *Civil Authority* ? I have seen the *Experience* of it, and the *Country* very sensible of the Benefit of a *Clergy-Man* in the *Commission* of the *Peace* ; where they had that *Dispatch*, and *Justice*, and *Protection*, which they Bemoan'd the want of when he was Remov'd from them. Sure no Relation of *Land-lord* and *Tenant*, or *Neighbourhood* can create a *Concern* and *Tenderness*, Equal to that of a *Pastor* to his *Flock*. And if he be a *Good Man*, and *Understanding*, No Man can be a Fitter *Magistrate* among them. And thereby more Recommend himself, as to his *Spiritual Office*, when they See and *Tast*, and *Feel* his *Justice*, *Prudence*, *Beneficence*, and *Charity*, as well as *Hear* him Discourse of it from the *Pulpit*. When he can *Contribute* and *Vote*, and *Assist* for the *Support* of the *Paor*, and be their *Remembrancer* and *Advocate* every *Assizes* and *Sessions*, as well

well as *Recommend* it in a *Sermon*. When he can *Brow-beat* the *Andacious* and *Prophane*; and if not *Convert* them, yet keep them within *Decency*, that their *Infection* spread not among his *Flock*. When a *Debauchee* dare not *Swear* 2 or 3 *Rappers* in his face; *Barlesque* the *Holy Scriptures*: or speak some *Obscene Beastly Stuff*, to put a *Jest* upon the *Parson*, without meeting with what he deserves, the *Correction* of the *Stocks*. This in an *Heathen Country* was Part of their *Persecution*, and they must *Bear* it. But in a *Christian Nation*; sure it cannot be *Mis-becoming* the *Character* of a *Clergy-Man*, that he be *Enabl'd* to *Preserve Religion* and *Morality* from the *Insults* and *Outrage* of these *Sons of Belial*, without being *Forc'd* to *Sue* for it where he may be more *Laugh'd* at, and see what is *Sacred* turn'd to *Ridicule*.

What *Witch-craft* is it that has *Rais'd* in Us this *Contempt*, *Jealousie*, and *Disdain* against the *Clergy*? Are they not our *Sons*, *Brothers*, and *Relations* like other Men? Do we not *Expend Money* for their *Education*, to fit them for that *Profession*? And do we then

Grudge them the Comfort of it, to Live like other Men? If we Bind a *Son* to any the Meanest Trade, we Wish his *Thriving*. Are the *Clergy* then More *Vicious* than other Men? I think we cannot, with Justice, say so. But a small *Blot* in a *Clergy-Man* is More *Scandalous* (as it ought to be) than Much More in Another Man. And this shews them to be, Generally, of Stricter *Lives* than other Men. Whereas Many *Liberties* which wou'd give no *Offence* at all in Another, wou'd be, very ill taken in a *Clergy-Man*. They do not *All* live up to the *Sacredness* of their *Character* (nor Ever did) But we have put them under several *Disabilities*, which have been spoke of, Therefor we ought to Bear the More with them. And let all the Prudent Means that can be contriv'd for their *Reformation* be set on Foot, They cannot be too Good,

But however, as to the Subject in hand, I think it wou'd be no In-convenience for the *Publick*, if ther were Provisions for several *Thousands* of our *Children* (More than ther are) among the *Clergy*. And this being
Join'd

Join'd with other Great Advantages,
before Mentioned, which would
Accrue to the Whole Nation, by Re-
storing the Ancient *Patrimony* of the
Church, ought to be no Small *Encou-
ragement* towards it.

I have now done with my *Politi-
cks*, wherein I have no Talent,
And Return to make a Short *Conclusion*
from all that has been said.

CONCLUSION.

IF it be a Truth, That we ought to Honour the Lord with our Substance: If that be Part of his Worship, of the Honour due unto his Name: If the Determinate *Quantum* of a Tenth Part, has been the Receiv'd Notion and Practice of the Whole Earth, ever since the Beginning, as far as we have any Account of Times: If God has Promised Great Blessings, as well Temporal as Eternal, to our Performance, of this Part of Religious Worship, the Due Payment of our Tythe to Him: And Threatned the Neglect thereof with severe Judgments, even to Curse Whole Nations, Accounting it as a Robbing of Himself: And if we have seen this made Good in the Heathen Nations, as well as amongst Jews and Christians: And visited many Years after it was Committed, in following Generations, to shew that he Forgets not this Sin, though He may bear Long with it,

If

Divine Right of TYTHES. 249

If ther be any thing *Sacred in Vows*,
 Made in the Most Solemn Manner, by
Kings, Parliaments, and People, with
 the Dreadfulest *Imprecations and Cur-*
ses upon *Themselves and Posterities*
 who shou'd *Alienate*, or take back to
Common Use, what they had *Dedica-*
ted to God and His Church. If it be
 the Rule of our *Law*, and Determin'd
 Now every Day in *Westminster-Hall*,
 That what is once *Mortify'd* to the
Service of God, can never *Revert* to
 the *Donor*: And that if the Particular
Uses for which he did *Mortifie* such
Lands, Money, &c. be *Superstitious*,
 or *Unlawful*, the *Use* is to be *Amen-*
ded; and the thing *Devoted* turn'd to
 some other *Holy Use*, like the *Censers*
 of *Korah*: But can never *Revert* to
 the *Donor*, or his *Heirs*, because the
 Grant is *To God and His Church*; And
 Must so Remain, and cannot be *De-*
Secrated, or *Return'd* to *Common Use*.
 Nay though the *Use* shou'd become
Impracticable, as in the Late Case of
 Mr. *Snell*, who gave a *Mortification*
 for four Scots *Exhibitioners* in *Balial-*
College in *Oxford*, for the *Propagation*
 of *Episcopacy* in *Scotland*; Which be-
 cing

ing Now Abolish'd there by *Act of Parliament*, that Use is, for the Present, become *Impracticable*. And his *Heirs* who sued for this here in *Chancery*, Offer'd to give Sufficient Security, That whenever the Use, shou'd become *Practicable*, the *Mortification* shou'd be Apply'd to it. But the Court wou'd not suffer that. Ther must be no *Compounding* or *Jesting* with God, what is once *Mortify'd* to His Service must not *Revert*. And the *Exhibitioners* are now Maintain'd upon it, in *Baliol-College*, though the Use for which Mr. *Snell* did Design it, is, at Present, *Impracticable*.

But if the thing *Mortify'd*, *Vowed* or *Devoted* be not any thing of our *Own*, but that which God has Antecedently *Hallowed* and *Reserv'd* to Himself, as the *Tytbes*; And consequently wherein we never had any *Property*; Then the Breach of Such *Vows*, Made only in Affirmation, and for the Performance of what was our *Duty* before, and though we had not Added the farther *Sanction* of an *Oath* to God, I say, The Breach of Such *Vows* have an *Additional* and *Great Aggravation*;

Divine Right of TYTHES. 251

as to *Substrat* our *Tythes* (which are *Commanded*) wou'd be More Heinous, than not to Make a *Free-will-Offering*: Though when it is *Offer'd*, it is *Hallowed* as well as the other.

And when we say to God, *Hallowed be thy Name*, if we Must Mean, All that is *Hallowed* to his Name, as well *Things* as *Words*, that All such be Pay'd to Him, then whenever we Repeat *The Lord's Prayer*, we do Again *Hallow* All our *Dedicated* things to God. It is a *Fresh Vow*, at least, an *Acknowledgment* and *Recognition* of all our *Former Vows*: And not only of *Our Own*, but of what has been *Vowed* and *Dedicated* by *Others*; especially if we are their *Successors*, for then the *Obligation* Descends upon Us, and we are Answerable for the *Performance*.

All I have to Add is, That wherein soever we find we have done Amis, we shou'd not *Deferr* to Return and Amend. And put not off from Day to Day. Abraham Rose Early to Sacrifice his Only Son whom he Loved. Ther must be a Zeal to Execute the Commands of God, even when most Adverse

Adverse to *Flesh* and *Blood*; To shew the *Preference* we give to *God* above All other things whatsoever. Without this, we shall never be able to overcome the Strong *Temptations* of the *World*. And when they cannot *Persuade* Us, they will *Retard* and *Hinder* Us; And make us go *Heavily* about our Work. And then they seldom fail to *Stop* Us altogether, and finally to *Disappoint* Us. For the Longer we *Delay*, after we are *Convinc'd*, we are Every Day less Apt to *Dis-engage* our selves from the *World*: Our *Trust* in *God* grows *Weaker*, when we *Dare* not *Venture* upon it; And, by the same *Degrees*, our *Trust* in the *World* grows *Stronger*. And the Longer it *Continues* so, we grow *Weaker* and *Weaker*; And our *Faith* *Dwindles* into Less than a *Grain* of *Mustard-seed*. Whereas if we wou'd put on a *Noble* and *Christian Courage*, and but *Try* the *Experiment*, then if we found it *Answer* beyond our *Expectations*, it wou'd *Encrease* our *Faith*; And we shou'd *Rise* from *Strength* to *Strength*, and find *Comforts* beyond *Expression*; Not only that *Peace* of *Mind*, which
the

Divine Right of TYTHES. 253

the *World* cannot Give: But it wou'd be the surest Means to Attain even the *Riches* of this *World*; To Prevail with *God* to *Bless* and *Encrease* our *Store*, as He has *Promised*; And Bid Us *Prove* Him herewith, if He will not *Perform* it, *Mal. iij. 10.*

And if a Modern Example will be any Encouragement, he that writes this do's Assure the Reader, That he knows, Now at this Present, where *Tythes* are, and have been for some time Punctually paid according to the Rules before set down. And the Effects have been *Wonderful*, More than an *Hundredfold*, and in Manner *Extreamly Remarkable* and *Surprizing*.

Glory be to God.

17. July
1699.

A
F O R M
O F

Prayer and Thanksgiving
Upon the Offering our Tytbe
to the PRIEST.

Deut. xxvi.

*2.
Rom. xi.
27.*

A Gentile ready to Perish was
my Father, a Wild Olive Tree,
growing out of the Paradise of
God, the Pale of his Church. But
He sent forth his Son, a Light to
Lighten the Gentiles, and hath
shined even unto us. And I Pro-
Deut. xxvi. fess this Day unto The Lord thy
3. God, that I am come unto His
Glorious Gospel, which the Lord
swore unto our Fathers to give us.
Gen. xxviii. And moreover that He hath been
20. with me, and kept me in the way
that

A Form of Prayer, &c. 255

that I have gone; and has given
me Bread to eat, and Raiment to
put on: And now behold, I have Deut. xxv.
10.
brought the First-Fruits, all the
Tythes of my Increase; I have 12.
brought away the Hallowed things
out of mine House, neither have 13.
I taken away ought thereof; but I
have hearkened to the Voice of the 14.
Lord my God, To Honour the
Lord with my Substance, and with Prov. iij. 16.
the First-Fruits of all Mine In-
crease; I have not Transgressed Deut. xvi.
16.
His Commandments, To Appear
Empty before the Lord; Neither
will I offer unto the Lord my God 2 Sam. xxiv.
24.
of that which doth Cost me nothing.
And, O Lord, that it may please
thee Graciously to accept this Of-
fering at my hands, and to make it
well-pleasing in thy sight. O Lord
Jesus Christ, the Priest who ever Heb. vij. 3.
Liveth to Receive Tythe, and to
make

256 A Form of Prayer, &c.

*make Intercession for us, Receive
 this our Tribute, our Bounden Du-
 ty and Service, O thou Bishop of
 our Souls, in Thy Goodness: and
 make it acceptable to Thy Father,
 and our Father; to thy God, and
 our God. O Thou, who art able
 to save to the uttermost those that
 come unto God by Thee; And to
 succour them that are Tempted, in
 that thou thy self wast Tempted;
 O Thou Merciful and Faithful
 High-Priest, in things pertaining
 to God, O do Thou make Power-
 ful Intercession for the Sins of the
 People, who have Robbed GOD
 in His Tythes and Offerings; O
 Thou who did'st open the Eyes of
 the Blind, open the Eyes of this
 People, and smite, Lord, their
 Hearts, they that may See and
 Consider their Horrid Sacrilege,
 and Repent and Return; And that
 Thou*

A Form of Prayer, &c. 257

Thou may'st Pardon all that is
Past, all their Neglect of Paying
their Tythe Hitherto; all Mine,
O God, who smite upon my Breast
this Day, and, turning my self, I
mourn for this great Offence; and
Bless Thy Name, with the Utmost
Powers of my Soul, That Thou hast
Graciously and Wonderfully had
Mercy on me, and now, tho Late,
hast shewn to me Thy Glory and
Thy Truth. O Preserve and Bless
me in it; And bring more and
more into it, even this whole Peo-
ple; That this their Bread for Hof. ix. 4.
their Soul may never Hereafter
cease to come into the House of the
Lord; that ther may be Meat in Mal. iij. 10.
Thine House; and that Thou
may'st open the Windows of Hea-
ven, and Pour us out a Blessing,
till ther shall not be Room enough
to receive it, That thou may'st Re- 11.
S buke

258 A Form of Prayer, &c.

*buke the Destroyer for our sakes,
that he may not Destroy the Fruits
of our Ground, nor our Corn cast
her Fruit before the time, in the
12. Field; That all Nations may call
us Blessed; That we may be a De-
lightsome Land, unto the Lord of
Hosts.*

Deut. xxvi. 15. *Look down from Thy Holy Ha-
bitation, from Heaven, and Bless
thy People Israel, and the Land
which Thou hast Given us. Bless
Thy Holy Catholick Church, and
Every Land and Country where
she Dwells (This in an especial
Manner, O Lord our God) Her
Governours, the Bishops, with
the Inferior Priests and Deacons;
And all Thy Faithful committed to
their Charge; their Kings, their
Princes and Temporal Govern-
ment. 15a. xlx 23. *Make them faithful Nour-
ishers to Thy Church; and to
Bow**

A Form of Prayer, &c. 259

Bow down their Ear to her Instruction, and submit themselves to her Discipline; That Thy Worship may be set up amongst us in its Purity and Fulness; That Thou may'st Delight to Bless Deut. viij. 16.
us, and to do us good at our Latter End.

And now, O Lord and my God, let me Return unto Thee for a Blessing upon my self, a most Miserable and wretched Sinner, who am less than the least of all the Mercies which Thou dost daily Renew unto Me, and for my-----and----- Whom Thou hast Graciously given unto Thy Seruant. And all my Family, Friends, Relations, Benefactors, and Well-wishers. Feed us, O Lord, with Food convenient for us: And of all that Thou gi- Gen. xxvij. 22.
vest us, Grant, that we may surely give the Tenth unto Thee; that 21.

S 2 the

260 A Form of Prayer, &c.

Dent.
xxviii. 4.
&c.

the Lord may be our God; And may Bless the Fruit of our Body, and the Fruit of our Ground, the Fruit of our Cattel, and the Increase of our Kine, and the Flocks of our Sheep, that the Lord may Command a Blessing upon us, in our Store-Houses, and in all that we set our hand unto: When we come in, and when we go out: That we may be Blessed in our Basket, and Blessed in our Store: Blessed in the City, and Blessed in the Field: That the Lord may open unto us His Good Treasure, the Heaven to give the Rain unto our Land in his season, and to Bless all the work of our hand; And that we may Lend un-Many, but not Borrow; That the Lord may make us the Head, and not the Tail; and to be Above only, and not to be Beneath, when we shall hearken unto the Command-

A Form of Prayer, &c. 261

Commandments of the Lord our God.

And therefor, we do now Honour and Hallow and Worship Thy Holy Name, in Rendring our Bounden Tribute and Service, Thy Tenth of all our Increase; which we offer with Thankful and Joyful Hearts: Adoring Thy Goodness, and Praising Thy Mercy in Giving us All that we have.

Blessed be thou, Lord God of ^{1 Chr. xxi. 10.} Israel our Father for ever and ever.

*Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty; for all that is in the Heaven, and in the Earth is Thine: Thine is the Kingdom, O Lord, and Thou art Exalted as Head above All. Nowtherfor, Our God, we Thank Thee, and Praise Thy Glorious Name. But who am I, and what
are*